Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

In the absence of the sittings of the French Assembly, public affairs on the other side of the Channel have been, comparatively, in a state of quiescence. Paris was occupied during the Holy Week with religious observances, though the mode was not satisfactory to the Roman Catholic chiefs, inasmuch as there was a marked laxity in the prescribed fasting. The usual Lenten pastoral of the Archbishop, relaxing the rigid rule of "the Church" in the matter of diet, appears to have received, on the part of the laity, a latitude of construction worthy of a Belgian hotel-keeper, who, after duly informing you that it is a fast-day and that you cannot have meat, will produce a dinner of fish and *entrées* which would not be unworthy of the most festive season of the year. There were musical performances at Notre Dame, St. Eustache, and other churches, for charitable purposes. The attendance at the English churches was remarkably good, and the services impressive, and evidently appreciated by the large numbers who were in attendance. It is said that the French capital needs influence for good now as much as in the days of the Empire. The two extremes of Communist licence and fanatical pilgrimages have met only to operate for evil on the intelligence of France, and it were much to be wished that a *via media* of pure Christianity were more openly set before the French people, now that all other means for their regeneration have been tried in succession and found wanting.

An Evangelical mission to the working classes of Paris, commenced by one of our fellow-countrymen in 1872, is eminently successful, proving here, as elsewhere, that those classes are, as a rule, friendly recipients of instruction from such as really desire to benefit them, but decided enemies to priestcraft and interference from those who neither understand nor sympathize with their peculiar trials and temptations. An account of the interesting work in question will be found in a subsequent page. We wish Mr. and Mrs. M'All, and others who are labouring in this direction, all the success they desire. In these times unassuming practical efforts to extend the benign influence of Christianity are perhaps the most effective arguments to convince and to persuade. There is an ancient case where all the arguments of the learned could not overturn the faith of a poor blind man who had received practical benefit.

In Germany, Church legislation occupied the Upper House of the Prussian Parliament till the 5th of April, and the Ecclesiastical Bills were postponed over the Easter recess, but their fate will probably not be decided before the end of May. The Ultramontanes have adopted a policy of delay, by means of long speeches and violent denunciations of the Government policy, which were met by Count Bismarck by a declaration that they had mistaken their line of action, as the Ministry would carry their measures, though the session were indefinitely prolonged. The Bill to amend the Constitution, after passing both Houses, was published in the

State Gazette on the day after the last reading, to show that the intended appeal by the bishops to the Emperor would be unavailing.

To pass from this quarrel between the State and the priesthood to the condition of the country in general, events prove that the evils of war extend beyond those who suffer defeat, and one of those evils is prominently manifest throughout Germany, at the present time, in the general vaunting of what prodigies have been accomplished by means of mental and bodily "culture;" while the truth is that, if we must return to ancient modes of thought, and esteem national greatness to be success in war, surely no student of history will need to come down to the nineteenth century for his heroic models. Homer has still his place in the schools. We are happy to know that there is in Germany those who are engaged in far nobler work, that of spiritual instruction, and that, amid the din of political strife, the shouts of victory, and the distractions of unprecedented material success, numbers of earnest Christians are doing their best to stem the torrent of materialism which there, as elsewhere just now, has too much influence over the minds of men. No aggregation of negations will make an affirmative; and if no individual can live, in the really highest sense, by bread alone, neither can a nation. But it has been said, we are not governed now by logic. Happy indeed the philosopher who can tell by what complex and subtle forces we are governed, and what will be the outcome!

The illness of the Pope has caused considerable speculation as to the probable result of his decease, whenever it may occur, upon Italian affairs and Ultramontane pretensions. It is seen that no successor can expect the same amount of consideration and tenderness which has been shown to Pius IX., whose long pontificate and venerable age have secured him respect, and induced the civil authority to show it at the risk of the loss of popular approbation. While it is felt that changes are inevitable, there seems to be a latent desire that his successor should rather witness them than the present occupant of the Vatican; but it is evident that great moral revolutions loom in the future. Men do not think nor feel as they did in the days of the Gregories, and the attempt to make them do so by Syllabus, infallible authority, and anathema must of necessity fail.

The Italian Government has the difficult task to perform of not only dealing with the Roman monasteries and convents which are in the hands of Italian subjects, but also with those belonging to the Roman Catholic populations of Europe who have taken up their abode in the capital, and each of which is of course a centre of dissatisfaction to the civil authorities. It is proposed to take their real estate at its value, in exchange for Italian *Rentes*. The governing bodies and a Government Commissioner are to frame schemes most suitable to modern ideas, and the governors will then transfer their property and power to new governing bodies, in the constitution of which they will have a share. To unprejudiced persons the proposals seem to be equitable, as the King's Government have clearly a right to exclusive jurisdiction over Rome and all its inhabitants, whether Italians or otherwise. The maintenance in Rome of about five thousand idle persons who produce nothing, is an evil of no small magnitude; in fact, Rome is pre-eminently a place for unproductive, useless lives, meaningless pomp, and unreality. The result is poverty and degradation to an extent elsewhere unknown. Such a state of things is ill-compensated by ecclesiastical palaces, closely-packed churches, monasteries, and convents taking up the space, so as to leave no room for industry or even for people to live in, and the Government are evidently bound to apply a remedy.

Evangelical efforts are continuing in Spain, notwithstanding the discouraging aspect of general affairs. The reactionary Romanist party are incessant in their en-

deavours on behalf of Carlism, and if any one could entertain a doubt that they are now, as ever, the enemies of freedom and disturbers of the peace of nations, it must be dispelled by the fact that one of their journals, the *Westminster Gazette*, actually organized subscriptions in aid of the Carlist cause, and so to promote civil strife, commotion—in short, anything by means of which, whether Spain will or not, the pretensions of an infallible Papacy, transubstantiation, purgatory, the so-called sacrifice of the mass, the invocation of saints, the worship of the host, indulgences, penances, and all the rest of the untenable figments of the Romish system, shall be set up in the person of Charles, under pretence of restoring legitimacy. The end, in their view, justifies the means, and we presume the Cárlists will go on in their work of demolishing railways and promoting insurrection.

The Shah of Persia is on his way to England, with the view to study Western modes of life. He is said to have formed a Ministry, with the ultimate intention of giving his country a Parliament and constitutional government. However that may be, his knowledge of Asiatic history doubtless suggests to him that it is a prudent precaution to leave his affairs during his absence in the hands of more than one Minister. The present Shah was born in 1829. The population of Persia is supposed to be about ten millions, of different races, manners, and languages, about a fourth part consisting of wandering tribes, possessing some likeness to the inhabitants of the Arabian desert; while the outskirts are infested by predatory bands, whose warlike habits are injurious to the more settled population. Jews are numerous in all the towns, and in the North-western Province are many Turks and Armenians. The original Persian is to be found in the cities and in the old provincial towns; they continued unmixed until the conquest of Persia by the Saracens, A.D. 65; and in 1234 another tribe of wanderers was introduced by Genghis Khan. The Government has hitherto been a despotic monarchy, the Sovereign possessing entire control over the lives and property of his subjects, who are chiefly Mohammedans; the remainder, about 100,000, being Christians, Jews, etc. It is to be hoped that the visit of the Shah to Europe will result in the introduction of an element of Western civilization into the ancient land under his sway. It will certainly be interesting to have among us the successor of Cyrus and Alexander.

Our social critics inform us that, owing to some cause, presumably that of the wide-spread influence of literature and reading habits of the age, domesticity is increasing and party-giving decreasing, and that it is even now very difficult to become a successful diner-out, even after having cultivated assiduously the conversational powers at all times so essential to a candidate for dinner-parties. This seems to be a step in the right direction, and only requires the judicious furtherance of heads of families to increase the tendency by introducing and fostering such intellectual and rational home pleasures as now abound. We are beginning to realize the fact that variety of occupation is often better than entire rest, and that even business heads of families are expected at home to be something higher than the "British Philistine," who takes his heavy dinner and then passes the rest of the evening in his arm-chair in almost mental obliviousness, leaving the "humanities" to take care of themselves, or at least to be taken care of by such of the family as may by a happy chance take any interest in them.

It will be seen by the report in our subsequent pages that the Annual Conference of the Evangelical Alliance was held at Brighton on the 22nd ult. and following days. The address of welcome was given by Dr. Octavius Winslow, and

the meetings were presided over by the Earl of Chichester, Sir H. Verney, Bart., Lord Alfred Churchill, the Mayor of Brighton, the Rev. C. D. Marston, and other gentlemen. The necessity for promoting an extension of the principles which the Alliance was established to advocate is very urgent just now, when so many hostile forces are being brought to bear against Evangelical truth, or at least against according to it that dominant influence amongst men to which it is entitled. When all around shows the stupendous effects now being achieved by the principle of co-operation, the lesson may not be lost on the friends of spiritual Christianity.

The Ritualists are jubilant over the excellent attendance at their churches during "Lent, Passion-tide, and Holy Week." The way also in which fasting has been observed meets with their approbation, except in the cases of Her Majesty and the Archbishop of Canterbury. That the latter should seem to countenance the heretical notion that fasting means having a better dinner than usual, *plus* a sermon, has caused his Grace to be the object of additional abuse, notwithstanding all that could be said in his defence by a writer in the *Guardian*, who contended that "it was possible to dine with the Sovereign in a sober and self-denying spirit." It seems also that two bishops have been met out at dinner, to add to the list of future penitents, on the day when "Greek and Latin, Anglican and Oriental, will join in celebrating the Mass in Westminster Abbey, and cross and cope, banner and incense, shall be borne along in the cold and stony aisles of St. Paul's," as confidently prognosticated by a zealous Ritualist, who denounces the Reformation as "a robbery of the Church, effected by a set of men whose characters will not bear investigation." We are instructed as to the arrangement of crosses, pictures, and images, and the introduction of occasional services, such as that entitled the "Way of the Cross," and "a series of short sermonettes, acts of contrition, versicles, and responds, said or sung before the pictures, common in many churches, called 'stations.'" The "processional cross, veiled," should be "carried between two lighted candles, and a priest in surplice and purple stole, attended, if necessary, by two acolytes, to conduct the devotion; the hymn 'Stabat Mater' to be sung verse by verse as the procession moves from station to station." The "office of *Tenebræ*" should be sung on Wednesday, Thursday, and Friday of Holy Week without any accompaniment, with gradual extinguishing of lights, whereby the darkness is produced from which the name is derived. A grand Evensong on Easter-eve is declared to be objectionable, as hindering a more important matter—*confession*. After all this, it seems a little ungrateful for the Roman Catholic clergy to give the cold shoulder to these gentlemen, or to speak of them as young theologians of the gilt-gingerbread school, as it must be confessed that they are doing their best to undo the work of the Reformation at least; and pity it is that the prospect of celibacy should deter such zealous neophytes from transferring their services at once to the Church of Rome. A priest of that Church has certain advantages, but he lacks others which belong to the Establishment; hence is a problem for ingenious minds how to combine the two.

THE SUNDAY-SCHOOL UNION have offered prizes of the values of 20*l.* and 10*l.* for the two best essays on the subject: "How can the latent power in our churches be called forth to meet the pressing claims of the young in connection with our Sunday-schools." The adjudicators are the Rev. Drs. Allon and Rigg; Mr. J. A. Cooper, of Birmingham; and Mr. J. Gould, of Bristol.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

THE REFORMED CHURCH, THE SYNOD, AND THE STATE.

The hoped-for meeting of the Synod is postponed again, until Whitsuntide. The Government has expressed its wish that the ecclesiastical project should be modified in order to reduce its organic articles, leaving for the regulatory project every point that can find a place there. In acting thus, a public discussion in the National Assembly of the organic law of the Church would be avoided. It is supposed that the Government will sanction the decisions of the Synod, and that those churches which may refuse to accept them will be admitted to treat separately with the State. It is said that forty consistories out of the hundred have protested against the decrees of the Synod. The Rationalists have written to the President of the Republic, advocating a second consistory in the Reformed Church of Paris, with the giving up to them of several Protestant churches, and, among others, the Oratoire! The President sent this letter to the Minister of Worship for examination as to its legal bearing, and a second letter has been written by the applicants. All this keeps up agitation, and renders exceedingly desirable the speedy holding of the second session of the Synod. Remedies are suggested to keep both sections together—for instance, to allow the schism in *doctrine*, but to preserve the oneness of *administration;* in other words, to preserve civil union, and to give religious freedom; each party being allowed to accept or decline the purely ecclesiastical regulations of the Synod, authorized but not forcibly imposed by the State, while the few articles necessary to regulate the connection of the Church with the Government might be such as all could accept, being independent of doctrine. To effect this, it would be easy to secularize the consistories, which might decline all dogmatic questions, confining their attention, in their sessions and in their correspondence with the Government, to mere administrative points. The parishes would be then free to vary, in their choice of dogmatic views, from the Ritualistic tendency of Father Hyacinthe's followers to the extreme Rationalism of MM. Colani and Pécaut; ecclesiastically, they might choose between synodical or consistorial Presbyterianism, and be free to change as experience might suggest. Pastor Th. de Felice concludes his third article, advocating this view, thus: "I conclude that, provided our religious and ecclesiastical liberty be guaranteed, it is permitted, and perhaps good in the point of view of the Gospel, that we should remain in administrative union with the heterodox."

These continued agitations weaken or confirm in many a desire for separation from the State, which is increasingly regarded as a panacea. We think the truths so eloquently enunciated in Geneva by Father Hyacinthe deserve the deepest consideration—viz., war to the death is declared by the age against the Church; some would *exterminate* it in the name of science; others would "hug it to death" by State flattery and assistance; while others again would cut it off from all civil relationship, "in order to deprive it of its influence over the political and moral life of nations."

PROVINCIAL REVIVALS.

The danger among us is very great in expecting life from change of form and organization, and it is but too natural in the exceeding low state of vital godliness. But it is in the silence from these exciting questions that we meet with the actings of the Spirit of God and the quickening of individuals and churches by His living power. The first-fruits of this silence (comparative) in the Free Church of Nîmes has been the conversion to God of several young men, five of whom joined the Church on Easter Day. This work is increasing, and in adjacent places is blossoming out into most hopeful revival of the grace of God in those who had long dozed on "the enchanted ground," and into continued work of conversion; clear and evident cases of turning from the very power of Satan to God occurring almost at every service in various churches of different denominations. The same in the mountainous regions of the Haute Loire. We cannot yet report this of any church in Paris. The little Baptist church, entirely recruited from Roman Catholics, is perhaps the most visibly successful in individual cases of conversion. But while many are waiting and working in hopes of preparing the population morally for the reception of the Gospel, and feeling unutterably down-hearted at the small results, however numerous those who are attracted to

listen, some are beginning to discover they have begun at the wrong end. *We* have but to scatter the good seed of the Gospel; *God* prepares the ground. *We* know not which shall bring forth fruit, but in the morning we are told to sow the seed, and in the evening not to stay our hand, for both may alike prosper! "Christ died for the ungodly," is ever the message of *power* to every one that believeth, both in speaker and hearer. There is also an almost imperceptible commencement of desire for more power *within*, and a discovery of a cause of weakness in the hurry of administrative and other clerical business. A letter published in the solid little Lutheran weekly, *Le Témoignage*, gives the personal experience of a pastor accustomed to feed on the Word of God in the country; and when brought into the Parisian vortex, his surprise, his indignation, and his "sinful" conformity to custom. Pastors made to "serve tables"—in other words, to become the almoners and men of business to every applicant, until time is completely frittered away, and even meditation for the Sunday's sermon driven off until near midnight on Saturday—"*cannot* wield worthily the sword of the Spirit, cannot in reality touch the conscience, break up the hard hearts, and bring every thought captive to the obedience of Jesus Christ. Let special men—not mercenaries, but full of the Holy Ghost—be in charge of the poor and of administrative labours, and let the pastors be free to give themselves continually to prayer and to the ministry of the Word." We believe it is general throughout France so habitually to look to the pastor for everything, that he either becomes a factotum if he is earnest, or his people are neglected if he be careless. Lay effort is scarcely heard of. We know many who are being literally worked to death by their people—a most unnecessary sort of martyrdom—and for which want of thought and want of method are responsible oftener than a misplaced clericalism, which is, however, sometimes the delinquent.

FRANCE AND PROTESTANTISM.

The Home Mission is a step to remedy this by setting every one to work according to his sphere, but it has not yet taken root in Paris. While Rome is inventing miracles at the very gates of the capital, and the absurdest calumnies in the daily press against Protestantism, and using vexatious bye-laws to annoy Protestants at burials, and getting up new pilgrimages, the higher class of minds read with zest words like the following: "What would have been the consequences in France had Henri IV. not sacrificed his conscience to his immediate interest, by pronouncing his well-known blasphemy, 'Paris is worth a mass'! It may be guessed at, when we see, on the one hand, Royalty and Rome united, despite their obvious tendencies, elevating on the ruins of feudal times the most despotic power that ever existed in France; and, on the other hand, England, Germany, Holland, Sweden preserving and increasing their national franchises, encouraging freedom of thought, and founding their power on the independence and initiative of the citizens. It is indeed said that the genius of France could not brook such a religious and moral revolution—that her glorious and brilliant unity is owing to her monarchs. I do not believe a word of those hacknied aphorisms used by historians who excuse everything, and by statesmen who turn everything to their purpose; and after seeking in the very essence of our nature for the reason of the facts I am studying, I remain convinced that if France had embraced the cause of liberty, far from lessening herself, she would have become, if not in material force, at least in ideas and institutions, the sovereign and model of Europe." These sentiments lately fell from the pen of Jules Favre. M. Guizot has words to the same purport: "After more than three hundred years," says the veteran historian, "the Reformation of the sixteenth century can show, like Cornelia did her sons, the nations in which it prevailed, and which have grown into form under its influence—England, Holland, Scandinavia, the United States! It courts observation for their moral and social state, their practical reverence for right, and their wisdom, their well-being, and success. These are facts which admit of no doubt. I hesitate not to affirm that the revolution of the sixteenth century has nothing to fear from the investigation of the nineteenth; she has sons who do honour to their mother."

PRINTING PROJECTS.

A circular, signed by Pierre Des Pilliers, an ex-Benedictine monk, some time ago condemned to six days' imprisonment for selling privately unstamped copies of some of his own works, unfolds a plan for the relief of that peculiarly helpless class, priests who have cast off the priesthood. He purposes establishing a printing concern for them in Lyons, the house being freely given by a philanthropic individual, and having them taught typography. He thinks that hundreds of priests will avail themselves of the opportunity to gain an honest livelihood, while they will prosecute the study of the Bible and of the languages.

While speaking of printing, I may mention the interesting fact that one of the first-rate Paris printers, Martinet, has executed his long-cherished project of teaching the art to women. A Catholic himself, after visiting, far and wide, female schools and orphan institutions to choose his apprentices from, he selected the School of the Protestant Deaconesses of Paris as superior to all he saw in moral and intellectual development. For a year past his splendid new steam-printing establishment has been the domicile of forty respectable girls, under the charge of two deaconesses. After six years' apprenticeship, he purposes presenting each young woman, on leaving the works (fully qualified as printer), five hundred francs. Built on purpose, the establishment has a dormitory and all its accessories, a Protestant chapel and school-room, in which the girls receive two hours' instruction daily, large grounds, wash-house, gardens, full of light, air, and sunshine. It is situated at Puteaux.

THE LATE M. LABOUCHERE—PASTOR REY—BIBLE CIRCULATION, ETC.

Protestantism has lost M. Labouchere, a distinguished artist and esteemed Christian in Paris. The well-known picture of "Luther Melancthon, Pomeranus, and Cruciger Translating the Bible," was from his pencil.

Pastor Rey, of Mans, with his schoolmaster, M. Surleau, of Levallois, has left for New Caledonia, as chaplain to the Protestant prisoners, of whom there are about 100, condemned for participation in the Commune insurrection, and 250 for other offences; he will also find there 200 colonial settlers. His farewell speech at the Oratoire made a deep impression. It was manly, simple, and full of trust in his Heavenly Father to lead him hour by hour in the difficult path before him.

An interesting Congress of Sunday-school teachers was held in Nîmes lately, in which it transpired that there are at present 950 Sunday-schools in France.

The British and Foreign Bible Society has distributed during the year in France 13,408 Bibles, 77,297 New Testaments, and 159,618 detached portions of Scripture. The Bible Society of France has circulated during the year 16,784 Bibles and Testaments.

The annual meetings of our various religious societies are to commence on Sunday, April 27.

EVANGELICAL MISSION TO THE WORKING CLASSES OF PARIS.

[From the Secretary of the Evangelical Alliance.]

In passing through Paris lately, I took the occasion to make myself acquainted with a Christian work among the working men in several quarters of that city, of which I had received a most favourable account at Geneva from one of the French pastors, during the Conference of the Evangelical Alliance held there last autumn. This Christian effort is so unique in its kind, so catholic in its mode of operation, so well-timed, so well received, and so greatly blessed, that it appears to me to deserve being widely known. I feel sure, therefore, that your numerous readers, and especially the members of the Alliance, will gladly receive some particulars of the mission, and find for it a place in their sympathy and their prayers.

In the autumn of 1871 a Christian minister and his wife, from one of the English counties, visited the French capital for the first time; no thought of ever residing there had crossed their minds, but the providence of God showed them that in the darkest districts, among a people cherishing the bitterest hatred to all forms of religion with which they had been acquainted, there was a Christian work to be done, and that those whose infidelity was proverbial, who had made Communism a dreaded word, were, notwithstanding, accessible to the power of kindness, and were willing to hear Gospel truths presented to them by the *bons Anglais*. Lord Bacon has remarked, "Great weights hang upon slender wires." An incident which occurred one evening at Belleville was the slender wire: a courteous reception of a few tracts and some words spoken by a rough but intelligent operative, to this effect — "We number tens of thousands in this district, and we have all, to a man, done with the priests; but if any one would come and teach us religion of another kind—a religion of freedom and reality—we are ready for it,"—were slight things, but on them hung the weight of much after-service. A wide field opened out to the view of the English minister and his wife. Better still, it appeared to them white unto the harvest. Mr. and Mrs. M'All there and then resolved that, God helping them, they would be the reapers, and at once enter with true missionary zeal upon the work that was before them.

A few months of anxious consideration and correspondence, with much prayer, succeeded. The French language was diligently studied, and with the beginning of 1872, a shop in the main thoroughfare was rented, its trade fittings removed, and replaced with chairs,

forms, etc., and its bare walls were decorated with pictorial illustrations of Holy Scripture. The first mission-room was then opened, to which workmen and their familes were invited to come. The fact that those whom it was sought to instruct and win for Christ were unused to attend religious services of any kind, suggested the idea of meetings in which there should be no lengthened speaking, but a number of short, pointed readings or addresses, varied by the singing of hymns, and, should the people seem prepared for it, the offering of prayer. The reading of the Bible might, it was hoped, form an interesting feature, the book having, for multitudes, sad to say, the charm of absolute novelty. Illustrated magazines, such as *l'Ouvrier Français*, and other periodicals of a religious tone and tendency, were provided, so that all who entered the room would have the opportunity of reading what was likely to interest, instruct, and influence them for good. The commencement of the mission was a time of anxiety, but it was undertaken in faith and hope and love, and this itself was the presage of success. True, bitter opposition was at one time attempted on the part of a few atheists, and the newspaper press was brought into requisition against the work; even the Commissary of Police, though cordially approving the object, expressed his fears that, in consequence of the prevailing disposition to mock at religion, the services might be interrupted; but fears melted into thanksgiving as the work proceeded. At first a few, then many persons attended, and at each service expressed their thanks for the interest shown in their welfare by those who had spoken to them the truth in love, and presented it to them without money and without price.

The mission-station at Belleville was succeeded by the opening of another at Montmartre; then by another at Menilmontant; by another at the Faubourg St. Antoine; and recently a fifth has been opened in the Rue Mange by the Jardin des Plantes.

A few Sundays ago, I had the privilege of attending services at three different stations. The first was at the Faubourg St. Antoine, a thickly-populated district, almost entirely inhabited by the working classes. I soon distinguished the room by its having over what had been the shop-door a large calico sign indicating that special services were being held for working people there. Bills were being distributed outside, stating the object and hours of service, with this addition—"Some English friends are desirous of speaking to you about the love of Jesus Christ. You are all welcome." On entering, I found a number of children under instruction, various friends having kindly given their services to Mr. and Mrs. M'All in aid of this work. During the time of the Sunday-school, persons having received bills of invitation dropped in, and, on being shown to their seats, were offered a New Testament or some religious periodicals, with which they were evidently interested. When the time for commencing religious service had arrived, a hymn tune was played on the harmonium, the sound of which attracted many from the outside, so that by the time it was finished the room had become full. The attention of those present was then respectfully but affectionately solicited, and the service opened with singing a hymn; a small selection of well-chosen Evangelical hymns had been placed in the hands of each visitor. The cheerful tunes and good voices of those who led evidently pleased the congregation, many of whom heartily joined; this was followed by the reading of a few verses of Holy Scripture well-chosen and well-read, succeeded by the reading of an anecdote illustrative of the power of divine truth, taken from some record of Christian experience. This was listened to very attentively, as was also, after singing another hymn, the address or sermon, which did not take more than six or eight minutes to deliver. These addresses and readings and hymns filled up the hour of service, variety and brevity being strictly observed. Occasionally some person would leave, and others would come in, but quiet and decorum were preserved throughout; and it was gratifying, at the close of the meeting, to hear from the people themselves expressions of satisfaction and interest, as well as thankfulness for the opportunity that had been given them of hearing truths to which for the most part they were utter strangers. I accompanied Mr. and Mrs. M'All to similar services held the same afternoon and evening at Menilmontant and at Belleville, which were well attended and evidently acceptable to the people. These services on the Lord's-day are followed by various meetings on the week-days, all with the direct aim of bringing these working people to the knowledge of Christ and the love of what is true and pure and conducive to their eternal interests. A valuable testimony was lately given by a French gentleman who knows the working classes well, to the value and importance of the mission. "I congratulate you," he said to Mr. and Mrs. M'All, "on your good work

for our working class." He went on to express his belief that, could similar efforts be multiplied, an important influence would be exercised for the amelioration of morals and the elevation of the people. He added earnestly, that the working class had been long and disastrously neglected, but he was of opinion that even yet they could be made alive to the realities of morals and religion. As a Roman Catholic, he admired the unsectarianism of the proceedings.

The following is a brief summary of the mission work carried on during one year:—

French meetings held during the year	456
Of which, for children	89
Aggregate attendance computed at	37,957
Bibles and other books issued from French lending libraries	701
Tracts, Scripture portions, magazines, etc.	49,766

I returned to my hotel much gratified and not a little impressed with what I had seen and heard. I feel persuaded that, whatever good work of other kinds is being carried on in Paris and throughout France (and there is much that is good, and many faithful Christians are doing it), this work is not the least deserving of Christian sympathy and support. It appears to solve a difficult problem, and to show that those whose number is the largest in our city population, whose class distinction and habits and prejudices often present the most formidable barriers to Gospel impressions, may be reached and rescued from their religious antipathy by the adoption of methods novel in their character and strange to our ecclesiastical and denominational modes of operation, but wise, and suitable, and blessed, notwithstanding. It shows also that the range of divine grace knows no limit, and that the same Gospel is ever and everywhere mighty, through God, to the pulling down of strongholds, and the turning of the hearts of the disobedient to the wisdom of the just.

In conclusion, I shall be happy to receive any amounts contributed for the support and extension of this mission, and will acknowledge them in future numbers of this Magazine. The services rendered by this excellent minister and his wife are entirely gratuitous.

JAMES DAVIS.

Alliance House, 7, Adam-street.

GERMANY.

[From our own Correspondent.]

——, April 17, 1873.

THE NEW ECCLESIASTICAL BILLS.

The discussion on the Ecclesiastical Bills will now proceed rather slowly, as the German Parliament is assembled, at the present time, at Berlin, as well as the Prussian Legislature. As many of its members also belong to one or the other of the Prussian Houses, it is necessary to avoid a sitting of both parliamentary bodies on the same day. This anomaly is, as we infer from a speech of Prince Bismarck, particularly due to the desire of the Government to have the bills in question passed this session, especially as fresh elections are to take place in the autumn. In the same speech the Prince said that, according to the present calculations of the Government, the discussion on the bills could, under no circumstances, be finished before July. If amendments of a serious kind in the House of Lords should cause the bills to be returned to the House of Deputies without a chance of being accepted there, that would prolong the discussions indefinitely; and as it is sometimes the practice of minorities to lay such difficulties in the way of bills they cannot defeat by a sufficient number of votes, Prince Bismarck positively declared, in the House of Lords, that the Government could not be tired out, and would continue to urge the bills, even if the session had to last longer than September. I shall revert to the changes made by amendments when the bills have passed both Houses. The preliminary bill—that is, the one changing Articles 15 and 18 of our Constitution—has now become law. It passed the House of Lords the second time in the last days of March, and has received the royal sanction during the early part of this month.

In the meantime the discussion on the principles of the new bills continues in the press. The *New Evangelical Church Gazette*, which represents the Evangelical Alliance, has published a few articles in favour of the Government. It is the great antagonism against Rome which has dictated those articles. There is no doubt that the paper in question stands quite alone in holding these views. All believing Christians in Prussia, be they Strict Lutherans or friends of the Union [or Protestant National Church], or even those who are decided enemies of Rome, evince a wonderful unanimity upon these questions. A few days in Berlin will suffice to convince any spectator who enters religious circles of the deep sorrow and dissatisfaction with which the policy of our Government fills every Christian heart. I do not speak of the lower

classes — they are always more inclined to exaggeration; else I might mention that the notion of comparing the great statesman at the head of our Government with a well-known character in the Book of Revelation is no longer quite rare among them. But even the most moderate men regret that, for the sake of a nominal equality and a mere appearance of justice, the liberty of the Protestant Church, which has never proved hostile to the State, should be interfered with. And there is, alas! little chance of having things come right again. Prince Bismarck is a man of too great energy and self-consciousness; opposition never hinders him—it rather encourages him to go on. It may, I believe, be fairly stated that he intends no ill to the Protestant Church; it is even very probable that he hoped to be backed by the German Protestants in his struggle against the usurpations of Rome. That would have been the case if other weapons had been taken—if the Government had condescended at least to consult the Protestant Church authorities before bringing in the bills in question. Now the Church cannot assist the Government; self-defence obliges her to make opposition, and so Evangelical Christians find themselves sometimes voting together with the Roman Catholics, whose tendency they abhor. Then, of course, the large majority of unbelievers and indifferent men, who, alas! applaud the Government, say that Ultramontanism and Protestant orthodoxy go together; and the Government, finding support from the religious "Liberals" and antagonism from Orthodox Christians, will be more and more estranged from the Protestant Church, and perhaps at last really believe that Evangelical Orthodoxy is also *staatsgefährlich*—that is, dangerous to the State—to use a word which is now very often employed.

THE PASTORS AND THE KING'S BIRTHDAY.

One of the sad consequences of this state of things is that wickedness everywhere lifts up its head more boldly. The piety of Frederick William IV. certainly created much hypocrisy, but it also had the great blessing of keeping wickedness in check. Until two years ago religious "Liberals" thought that, after all, it was more appreciated in higher circles to be religious than otherwise. Now all the enemies of the truth think their time has come. All the religious papers are closely watched and attacked in the political press whenever the opportunity seems favourable. Christian men are attacked. Let me show this by one instance. It has been a very general practice to celebrate the King's birthday, which is of course a national holiday, by a religious service. This service is not ordered by the consistories; on the contrary, the consistories have always left it to the judgment of the pastors, whether they thought it expedient to have a special service on the day itself, or whether they preferred to mention it on the following Sunday. The latter plan has the advantage that generally a far larger congregation is present. This year our Emperor's birthday was on a Saturday; and as the special services had often been very thinly attended, many pastors combined the celebration with the service of the next day. This would not have been specially noticed under other circumstances; now there is a general outcry that the pastors are displeased at the policy of the Government; and that if in that way they have shown their want of attachment to the Sovereign, it is time to remove all the Protestant pastors from the inspectorship of the public schools, in order to prevent the inculcation of disloyal principles in the youthful mind. Of course, such attacks are deemed very effective in "Liberal" circles, although those who make them very well know that the pastors would do anything for the Emperor, and that they have, at all events, a great deal more loyalty than their assailants.

DR. SYDOW'S CASE.

I never like to draw a dark picture without looking at the bright side for our Church. Among the bright sides I count Dr. Sydow's case—not his unbelief, certainly; not his removal from office either (that has not yet been confirmed by the High Ecclesiastical Council) —but the activity roused by it among Evangelical Christians. They now seem doubly to feel the value of their creeds. A number of Evangelical men petitioned the Town Council of Berlin to grant the great Town-hall, in which Dr. Sydow and his friends had delivered their lectures, for Christian lectures also. This was done, and the two first apologetical lectures were delivered by Dr. Kögel and Dr. Baur, both Court chaplains. The great hall was crowded. I think it is a great step in advance that our Churchmen leave sacred buildings of all kinds to assail the enemy on neutral ground. But the most refreshing sight was the great meeting held by Evangelical men in that same Town-hall on the 4th of March. No pastor was present, no pastor had any share in the resolutions, but about 2,000 men came to express, as Evangelical laymen, their belief in the fundamental doctrines of Christianity. After the proceedings had been opened with Luther's hymn, "*Eine feste Burg ist unser Gott*," a few good, plain speeches were

delivered. It was clearly stated that not Dr. Sydow's person, but his doctrine, was the ground of attack. Universal applause was elicited when one of the speakers emphatically said, "A good Christian who truly believes, is also the best subject." Finally, the following declaration was universally adopted :—

"1. In opposition to the new and bold attacks on the divinity of Christ, we confess, in harmony with the creeds of our beloved Protestant Church, our belief that Jesus Christ is true God, born from the Father in eternity, and true man, born from the Virgin Mary. [These words are taken from the explanation of the Apostle's Creed, in Luther's smaller Catechism.] 2. No false teacher shall be allowed to rob us of this principal article of our faith. In it we will live and die. 3. Whoever rejects this belief, rejects the sole foundation of our salvation, and deprives the Church of her foundation, power, and life. 4. Everybody who is at variance with the creeds of our Church, is free, according to the laws, to leave her, and to attempt the formation of a new Church ; but the claim that unbelief should have the same rights in the Church as belief, must be decidedly rejected."

Monthly Survey of Missions.

INDIA.

The Brahmo Somaj of Calcutta has made its first tentative effort towards supplying a body of definite beliefs and practical worship. Eleven dogmatic utterances lay down a pure theism ; an immortality of progressive advance ; intuitive faith and the volume of nature as the "scripture" of Brahmoism ; daily worship consisting of adoration, contemplation, gratitude, and prayer for deliverance from sin, gratitude and love towards "gifted men," from Moses to Chaitanya ; the way of salvation as lying in worship, good company, and good books ; Brahmoism as natural religion ; God's acceptance of all men who have faith and righteousness as belonging to one caste ; four sets of duties to God, to self, to other men, and to animals ; atonement by reconciliation to a just God, who accepts the soul that prays, having been chastised with adequate agonies ; and salvation, as consisting in the growing deliverance of the soul from sinful desires and deeds, through the companionship of God, who is the Brahmo's heaven. The native Christians, who have got far beyond this dawn into the perfect day of the revealed truth of the Son of God, ask in the *Bengal Christian Herald*, whether subscription to these eleven principles is essential to membership, and whether all these have been unanimously agreed to as a standard of belief. Till that is known the document is of little importance, except as another illustration of the necessity of so delicate a creeper as "intuitive faith" to cling to some framework, however slight. With the help of what we must still describe as Christianity without Christ, the small body of consistent Brahmos, numbering, we believe, some two thousand all over India, continue on the whole to grope their way out of the misty region of a so-called intuition, which disappears before the philosophical tests of universality and necessity. They are being drawn on by an influence which must, in the end, happily prove too powerful for them.

The mission in Rajpootana, recently established by the United Presbyterian Church of Scotland, now consists of 11 missionaries, ordinary and medical, 2 English teachers, and 13 native agents. The Christian community is 192 strong, and of these 75 are communicants. There are 408 famine orphans under the mission, and 2,432 boys and girls in its 52 schools, chiefly vernacular. In his usual admirable style, the senior missionary, the Rev. W. Schoolbred, describes the work at Beawr. The fifth convert of last year was a Ram Sheh Sádh or priest, who, as a *protégé* of the Nazir's, was living in a garden of his, and by reading the Shasters was drawing crowds of the city bunyas to his feet. Attracted by the work going on, he began to inquire about the new and aggressive faith, and was brought to the mission bungalow, that he might discuss the comparative merits of our widely diverse faiths. His progress was marked, but he was hesitating, when a sudden illness decided him. This was due, as he suspected, to something administered in his food by his bunya followers, who had come to know and deprecate his visits to the Padre. The decisive step was taken. He left his hermitage, and came to live under the shadow of a Christian roof. Almost his first act after even partial recovery was to join the bazaar preachings, and with great zeal and fervour to make an open profession of Christ. This mission has been unusually successful in gaining priests and ascetics to Christianity.

At Beawr, Mr. Schoolbred has erected a little church which most people admire. It will seat 400, and has cost 700*l*. The reproach cast on the missionaries by the heathen is now wiped away; they can point to our Christian "temple" as a proof that we worship the one living and only true God.

Mr. Schoolbred writes thus of preaching to the Lohars, Bambees, Telis, Regars, and other castes in their various quarters: "These varied audiences give increased scope to the use of illustrations of divine truth drawn, after the manner of our Lord, from the diverse trades and crafts of our hearers. The Lohar stills the ringing music of his hammer; the Teli allows his bullock to rest awhile from its weary rounds, while he squats at our feet, a willing listener; and the Regar attempts what is, perhaps, the most difficult task of all,—to hush the noisy chatter of crowds of children, who, usually in a state of nature, not pure, but overlaid with dirt, swarm in that prolific though unsavoury quarter. The uniform impression left on the preachers' minds is, that while, as yet, little positive fruit has resulted from these labours, there is a marked opening up of the people's minds and hearts for the reception of the truth."

The Famine Orphanage at Beawr seems to be well-conducted. The girls do all the grinding, cooking, and sewing necessary for both themselves and the boys, and some of the older ones are occasionally employed on fancy-work. Whatever spare time is available from these occupations and school-hours is employed by the girls in learning the use of a new spinning-wheel, made up from a Scotch model, and which is a great improvement on the wheel in use among the natives. By means of this the missionaries hope to supply the boys who are weaving cloth with a better description of thread than can now be obtained. Constant employment is found at the lithographic press for half-a-dozen of the older and smarter boys; a number more weave cloth for their own and sisters' dresses; and all the other able-bodied are being taught farming in a home-farm which the mission succeeded in acquiring. Thus it will be seen that the charge sometimes brought against such institutions, that "their atmosphere is charged with feebleness and pauperism," and that they rear the children only to become beggars, cannot apply to this mission. For the orphans at Nusseerabad a farm and village have been founded under the name of Ashapoora, or Hopetown.

The aboriginal Mairs of Todgurh, like the Shanars of South India, are becoming less and less idolatrous. The Bhopas, or devil-dancers, are much less consulted and feared than they used to be. Their pretensions have been fully exposed, and any allusion to them serves only to provoke laughter and merriment at the Bhopas' expense. Pieces of village land which they used to cultivate rent-free have in some instances been resumed or left in their possession, on condition of their paying rent like others; while contributions in the shape of grain, which they used to levy without question, are now fearlessly withheld, because their pretensions, the people tell them, have been shown to be false. On the other hand, caste is tightening its hold on some of this simple race. In this we see how races in India who originally had no affinity with the Hindus proper, become gradually assimilated to the latter. Among almost all the aboriginal tribes many of those who were formerly free from the trammels of caste, step by step, come under bondage. For the facts given above we are indebted to the *Friend of India*.

SOUTH AFRICA.

A great work of grace has been experienced among the Kaffirs of South Africa. Rev. Charles Parula, a native Wesleyan missionary, in the Grahamstown district, thus describes one of his meetings: "I began my work at the chief Dingiswayo's kraal, and preached there daily for a whole fortnight. Two preachers, or evangelists, and a few men accompanied me. Preached night and day. Many heathen were converted, and the chief too, who is a relation of mine. He came forward one day, along with the rest, as a penitent, and found peace with God. At the same time, two of his sons, and his great wife, and one of his councillors, came forward and found peace. After this chief had found peace, he stood up boldly among his people, and said, 'I am now a Christian. You must all know this to-day. My place is no more a heathen village, but a school place. No more heathen practices, no more red clay. I have given up heathenism, and my people must all come to Jesus and follow me. Jesus made us. Let us serve Him. He is our God. Let us not serve the devil, he is only a prisoner. You need not trouble yourselves in trying to stop me. I have decided to serve God for life;' and then he sat down. I preached to the great congregation, and after the sermon I called for penitents. Nearly all the chief's family came forward, with many of his people. And with these new converts we formed the first Christian Church at that place.

The chief gave a nice piece of land for a chapel, and land for a teacher's house. We have put a day-school there, and have more than twenty pounds toward a chapel at this place."

BRITISH AMERICA.

About twenty-five years ago, a young man, employed in a shop in Exeter, went as a catechist to Hudson's Bay. He learnt the Indian language in three months, helped to form an alphabet of it, got a printing and binding press from England, taught himself to use them, printed books of prayers for the Indians, was ordained, and last December was consecrated in Westminster Abbey Bishop of Moosonee in Hudson's Bay. The diocese of Bishop Horden is about 1,500 miles square; with 4 feet of snow, and the thermometer at 40° below zero in the winter. Only one ship reaches them with supplies each year. Messrs. Twining, 215, Strand, London, will receive donations for aiding the Bishop in his work.

Literature.

The Life and Writings of St. Peter. By the Author of "Essays on the Church." London: Seeley, Jackson, and Halliday.

THE aim of the able and experienced writer of this volume has been to perform for the Apostle of the Circumcision somewhat of the same kind of task that Messrs. Conybeare and Howson so successfully accomplished in illustration of the life and writings of the Apostle to the Gentiles. The method followed in both works is for the most part the same. The Apostle Peter's two Epistles are incorporated in the narrative, the version employed being that of Dean Alford. Closely following every reference to him in the Gospels and the Acts, his history is traced from his call to the apostleship and during the first two years of his ministry, then during the last year, afterwards from the Ascension to the Council of Jerusalem, next during the mission shown to have been undertaken by Peter into Asia Minor, and finally the closing years of the Apostle's life at Babylon, and his martrydom. In a chapter devoted to a portraiture of the character and an estimate of the labours of the Apostle, our author sums up the chief points of the preceding narrative; and in a concluding essay on "The Chair of St. Peter" he utterly annihilates the pretensions put forth on behalf of the Papacy.

The great merit of the work lies in its close adherence to the inspired record, and in the scrupulous fidelity with which the facts relating to the Apostle Peter that lie scattered over the Gospels, the Acts, and certain of the Epistles, are examined and weighed, each in every important case apart from the rest, and their real import and bearing ascertained; and the care with which they are then brought together and woven into a harmonious whole. Whatever statements are quoted from uninspired sources are very clearly distinguished from those to which we have just referred, and are given only for what they may be worth.

As an example of the author's rigidly logical method we quote the following from his concluding chapter: "Not very long since, an animated and interesting discussion was held in the Italian capital, on the question, 'Was St. Peter ever in Rome?' Three disputants maintained the affirmative and three the negative. No vote was taken, and no apparent result followed. And a doubt may reasonably be expressed whether such a proceeding was either logical or wise. For, unquestionably, the mere fact of Peter's presence in Rome, at some time or some occasion, is of no moment whatever in the controversy. If documents were now to be discovered which proved that, towards the end of Nero's reign, the Apostle was carried from Babylon to Rome, and there brought to trial and executed, that fact could not aid the advocates of the Papacy in the smallest degree. The question is not whether Peter ever came to Rome, or whether he was brought to Rome to be put to death, or whether he died in Babylon; it is whether, as Cardinal Bellarmine asserts, he resided in Rome for five-and-twenty years, or for any number of years, and sat during that time in the Episcopal Chair, as the first Bishop of the imperial city. Till this has been proved—till this has been established by sufficient evidence—the first stone of the great edifice of the Papacy has not, to the reasoning minds of the nineteenth century, been properly or effectually laid."

The work may be characterized as at once historical, expository, and polemical; and in each respect is of real and permanent value. A few well-executed pictorial illustrations are scattered over the volume.

Eleven Years in Central South Africa. By THOMAS MORGAN THOMAS. London: John Snow and Co.

MR. THOMAS went out, in 1858, as one of the agents of the London Missionary Society, to take part in establishing a mission to the Amandabele, on the south bank of the Zambesi; a mission to the Makololo, on the north bank, being also commenced by the same society. A

third Zambesi mission, it will be remembered, headed by Bishop Mackenzie, and sustained by funds contributed by the Universities, represented the Church of England in Central South Africa, after Dr. Livingstone's appeal on behalf of the land he had lately explored. Mr. Thomas relates the history of each of these missions, and of the first he gives a detailed account, the result of his own personal experience. The volume also contains much information of general interest, such as a narrative of his travels in the interior, a sketch of the recently-discovered diamond and gold-fields; an account of the history, social habits, customs, and superstitions of the people among whom he laboured; a description of the geographical features and botanical productions of the country, as well as of its birds, beasts, fishes, insects, and reptiles. Of his own efforts Mr. Thomas writes: "At the end of ten years' labour in Central South Africa, it would have been very pleasant and satisfactory to have been able to enumerate instances of positive and direct spiritual results; nor would it have been less pleasing to Christian friends at home to read the account of such. But, unhappily, I have no such bright stories to relate; nor has our mission been a success, if indeed by that is meant a number of people crying out, 'Men and brethren, what shall we do to be saved?' or even a church formed; for we cannot boast of such glorious things in the Amandebele country. Our work has been almost entirely of a preparatory character; and in this we have been successful. We have succeeded in doing something towards emancipating the slave, teaching the ignorant, elevating the degraded, correcting the erroneous, clothing the naked, staying the hands of the slayer, obtaining civil and religious liberty for the subjects of a despot, opening up the country for commercial and scientific purposes, and diminishing the evils arising from war, polygamy, and witchcraft. The language has been acquired, access to the heathen gained, and commerce introduced. Civilization rapidly advances, the language is being reduced to a written form, and a gradual change is coming over the whole country. These facts supply clear evidence of real success in connection with the Amandebele mission; and they should encourage us to go on labouring in Central South Africa, with still greater energy and yet stronger hope. It is now the seed-time there; and 'in due time we shall reap if we faint not.'" The work contains a portrait of the author, and numerous illustrations.

Sarah Martin, the Prison Visitor: a Story of a Useful Life. London: The Religious Tract Society.

One who had the best opportunity for judging of the labours of Sarah Martin, and who had long known and valued them—the Inspector of Prisons in whose district she carried on her work—said: "Her simple, unostentatious, yet energetic devotion to the interests of the outcast and the destitute, her practical and useful benevolence, her gentle disposition, her temper never irritated by disappointment, nor her charity straitened by ingratitude, present a combination of qualities which imagination sometimes portrays as the ideal of what is pure and beautiful." The story of her life is here told with a quiet simplicity which well accords with its subject. The author has had access to a large number of papers which were left behind her by Miss Martin; and by this means he has been enabled to present a more complete and interesting work than the little memoir by which this volume was preceded.

Rides in the Mission Field of South Africa. By C. H. Malan. London: Morgan and Scott.

Major Malan here relates what he saw of missionary operations during two journeys in Kaffraria; the first, of about a month, to the mission stations between the Kei and the Bashee Rivers; and the second, of a few days, to the missionary colleges of Lovedale and Heald Town. He gives the strongest testimony to the reality of the work which is being prosecuted by the missionaries. At the close of his narration the author remarks: "My friends, for whom these notes are written, will have heard that I have left the army to give myself to the work of the Lord in South Africa. They would wish to know what led me to take this step. Suffice this explanation here. Circumstances beyond my control led to a needless abuse of military authority in the highest quarters, and rendered it impossible for me to 'abide with God' as an officer of the British Army. I had been called as 'a servant.' I cared not for it; but *now*, as I might 'be made free,' I would 'use it rather.' (1 Cor. vii. 21.) I resigned my commission, after I had waited upon God for two months in earnest prayer. *He* guided me."

Talking to the Children. By Alexander Macleod, D.D. London: Hodder and Stoughton.

A score of colloquial addresses to the young, on the highest themes; they are fraught with true wisdom, are simple in style, affectionate in tone, and abound in anecdote, illustrative remark, and narrative,—all well adapted to arrest the attention of a juvenile audience.

Walking with God: the Life Hid with Christ. By Samuel Irenæus Prime, D.D. London: Hodder and Stoughton.

Sensible counsels for promoting advancement in personal piety, embodying the result of long experience. The chapters are all brief, and the whole is in a small compass.

Evangelical Alliance.

SIXTH GENERAL CONFERENCE OF CHRISTIANS FROM ALL COUNTRIES, TO BE HELD IN NEW YORK, UNITED STATES, OCTOBER 2—12, 1873.

The Council of the British Organization of the Evangelical Alliance have the satisfaction of announcing the renewal of arrangements (interrupted by the war of 1870) for holding the next General Conference of Christians of all nations in the city of New York.

The American Organization of the Alliance, earnestly desiring fellowship with all who love our Lord Jesus Christ in sincerity, affectionately invite members of the Alliance and other Christians sympathizing with its objects to be present, and they assure them of a cordial and fraternal welcome. The Council feel that it would be difficult to estimate the importance of the proposed Conference. Viewed as an occasion for bringing British and American Christians into closer relations of affectionate sympathy and active co-operation, it is likely, in their judgment, to subserve the highest interest of our respective nations and of the Churches of both lands. Viewed in its larger aspects as an assemblage of Christians of both hemispheres, it will afford a powerful testimony to the unity and glory of our Lord's kingdom, and impart vigour and promise to their works of faith and their labours of love.

A Committee has been formed to make arrangements for British delegates and others proceeding to the Conference.

The doctrinal articles of the Evangelical Alliance: 1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures. 2. The right and duty of private judgment in the interpretation of the Holy Scriptures. 3. The unity of the Godhead, and the trinity of persons therein. 4. The utter depravity of human nature in consequence of the fall. 5. The incarnation of the Son of God, His work of atonement for sinners and mankind, and His mediatorial intercession and reign. 6. The justification of the sinner by faith alone. 7. The work of the Holy Spirit in the conversion and sanctification of the sinner. 8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked. 9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper. This brief summary is not to be regarded, in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance.

GENERAL ARRANGEMENTS.—An influential Local Committee has been formed in New York to carry out general arrangements, and to provide hospitality to the delegates and other visitors during the Conference. It is necessary that the names of all persons who intend to be present and to avail themselves of the hospitality of our American friends, be communicated to the Secretaries, that after acceptance by the British Committee they may as early as possible be transmitted to New York. The British Committee are happy to announce that arrangements for a reduction of fare for ocean passage to New York and back, available for one year, have been made with several Transatlantic Steamship Companies. To secure the advantages, of this reduction, a certificate, signed by the Secretaries on behalf of the British New York Conference Committee, must be obtained, and a place engaged several weeks or months before the intended departure.

JAMES DAVIS, Secretary.
HERMANN SCHMETTAU, Ph.D., Foreign Secretary.

Alliance House, 7, Adam-street, Strand, London, W.C.

PROGRAMME FOR THE GENERAL CONFERENCE OF CHRISTIANS FROM ALL NATIONS CONVENED BY THE EVANGELICAL ALLIANCE, TO BE HELD IN THE CITY OF NEW YORK, OCTOBER 2 TO 12, 1873.

PRELIMINARY SESSION.

THURSDAY EVENING.

Social Re-union of Members and Delegates in Young Men's Christian Association Hall, (corner of Fourth-avenue and Twenty-third-street), Hon. William E. Dodge presiding. Address of Welcome, by Rev. William Adams, D.D., LL.D., New York, and Replies by Officers and Delegates of the various Branches of the Alliance.

FRIDAY.

1. Organization of the Conference, Election of Officers, etc. 2. Address by the President of the Conference. 3. Reception of Delegates. 4. Reports and Discussion on the Present State of Christendom. (English-speaking countries are omitted.)

SPEAKERS.—Rev. Eugene Bersier, Paris, "State of Religion in France;" Rev. H. Krummacher, Brandenburg, "Germany;" Rev. M. Cohen Stuart, Rotterdam, "Holland and Belgium;" Rev. Matteo Prochet, Genoa, "Italy;" Rev. Antonio Carrasco, Madrid, "Evangelization in Spain;" Rev. Charles Toren, Dean of Upsala, "Scandinavia;" Rev. Erik Nystroem, Ph.D. "Stockholm;" Rev. Dr. ——, St. Petersburg, "Russia."

SATURDAY.

CHRISTIAN UNION.—1. Union by Faith with Christ, the Basis of Christian Union. 2. The Communion of Saints—Modes of its Promotion and Manifestation—Christian Union, consistent with Denominational Distinctions. 3. The Evangelical Alliance—its Objects and Influence in Promoting Christian Union and Religious Liberty. 4. Relations, Spiritual and Ecclesiastical, of the United States of America to Great Britain and the Continent of Europe. 5. Interchange of Pulpits.

SPEAKERS.—Very Rev. R. Payne Smith, D.D., Dean of Canterbury; Rev. John Stoughton, D.D., London; Rev. John Charles Brown, D.D., Edinburgh; Rev. C. Dallas Marston, M.A., London; Prof. Jean Monod, University of Montauban, France; Rev. Dr. Paul Kleinert, University of Berlin, Prussia; Rev. James Davis and Rev. Dr. Schmettau, Secretaries of the British Alliance; Prof. Charles Hodge, D.D., LL.D., Princeton, N.J.; Bishop Matthew Simpson, D.D., LL.D., Philadelphia, Pa.; Rev. S. S. Schmucker, D.D., Gettysberg, Pa.

SUNDAY.

Morning and Afternoon.—Sermons by ministers of the Gospel from Europe in all the Churches opened to the Alliance.

Evening.—General Meeting in the Academy of Music.

MONDAY.

CHRISTIANITY AND ITS ANTAGONISMS.—1. Rationalism and Pantheism. 2. Materialism and Positivism. 3. Best Methods of Counteracting Modern Infidelity. 4. Harmony of Science and Revelation. 5. The Gospel History and Modern Criticism. 6. Theology and Philosophy. 7. Faith and Reason. 8. Christianity and Humanity.

SPEAKERS.—Rev. Prof. J. J. Stewart Perowne, B.D., Trinity College, Cambridge; Rev. Prof. Stanley Leathes, King's College, London; Rev. John Cairns, D.D., Berwick, England; Prof. Henry Calderwood, LL.D., University of Edinburgh; General Superintendent, W. Hoffmann, D.D., Court-Preacher, Berlin; Professor Theo. Christlieb, D.D., University of Bonn, Prussia; Prof. J. J. Van Oosterzee, D.D., University of Utrecht, Holland; Prof. F. Godet, D.D., Neuchatel, Switzerland; President Dawson, McGill College, Montreal, Canada; President James M'Cosh, D.D., LL.D., College of New Jersey, Princeton; Rev. E. A. Washburn, D.D., New York; President J. Williamson Nevin, D.D., Lancaster, Pa.; Prof. Edwards A. Park, D.D., LL.D., Andover, Mass.; Prof. Henry B. Smith, D.D., LL.D., New York; Rev. Prof. W. F. Warren, D.D., University of Boston; Prof. Arnold Henry Guyot, LL.D., College of New Jersey, Princeton; Prof. Joseph Henry, LL.D., Smithsonian Institute, Washington, D.C.

TUESDAY.

CHRISTIAN LIFE.—1. Personal Religion—its Aids and Hindrances. 2. Prayer, and the System of Nature. 3. Family Religion. 4. Sunday-schools. 5. Religious and Secular Education. 6. Demands of Christianity upon its Professors in Commercial and Public Affairs—The Right Use of Wealth. 7. Revivals of Religion—how to make them productive of permanent good. 8. Modern Literature in its relation to Christianity. 9. The Pulpit of the Age. 10. Young Men's Christian Associations.

SPEAKERS.—Rev. William Arnot, Edinburgh; Rev. James H. Rigg, D.D., Wesleyan Training College, Westminster; Rev. J. C. Harrison, D.D., London; Rev. Franck Coulin, D.D., Geneva; Rev. George Fisch, D.D., Paris; Professor J. G. Peleiderer, Ph.D., Wurtemberg; Hon. J. W. Van Loon, Amsterdam, Holland; Rev. Noah Porter, D.D., LL.D., President of Yale College, New Haven; Ex-President Mark Hopkins, D.D., LL.D., Williams' College, Mass.; Rev. Henry Ward Beecher, Brooklyn, N. Y.; Pres. Martin B. Anderson, LL.D., University of Rochester, N. Y.; Rev. Richard Fuller, D.D., Baltimore, Md.; Professor W. S. Plumer, D.D., Columbia, South Carolina; Rev. W. M. Nast, D.D., Cincinnati; Rev. Richard Newton, D.D., Philadelphia; Rev. Phillips Brooks, Boston, Mass.; Cephas Brainerd, Esq., New York.

WEDNESDAY.

PROTESTANTISM AND ROMANISM.—1. Principles of the Reformation: Supremacy of the Bible—Justification by Faith—Christian Liberty. 2. Effects of the Reformation upon Modern Civilization. 3. Present Aspects of Romanism: The New Dogmas of the Immaculate Conception and Papal Infallibility—The Vatican Council—Political Aspects of Modern Romanism and Jesuitism. 4. The Old Catholic Movement. Reaction against Romanism. 5. The Training required to enable Protestant Ministers effectually to meet the intellectual and practical demands of the age.

SPEAKERS.—Professor E. H. Plumptre, King's College, London; Rev. Edmund de Pressense, D.D., Paris; Professor Constantine Von Tischendorf, D.D., LL.D., University of Leipzig, Germany; Professor W. Kraft, D.D., University of Bonn, Prussia; Professor C. Pronier, Theological Seminary, Free Church, Geneva, Switzerland; Rev. Hyacinthe Loyson, Geneva; Bishop Geo. D. Cummins, D.D., of Kentucky; Rev. R. S. Storrs, D.D., Brooklyn, New York; Professor George P. Fisher, D.D., Yale College, New Haven; Professor Alvah Hovey, D.D., Newton Centre, Mass.

THURSDAY.

CHRISTIANITY AND CIVIL GOVERNMENT.—1. Present State of Religious Liberty in the different Nations of Christendom. 2. Church and State. 3. Constitution and Government in the United States as related to Religion. 4. Legislation upon Moral Questions. 5. Sunday Laws. 6. The Free Churches on the Continent of Europe. 7. The Effects of Civil and Religious Liberty upon Christianity. 8. Support of the Christian Ministry.

SPEAKERS.—Rev. W. Arthur, London; Professor Rainy, D.D., New College, Edinburgh; Professor John Eadie, D.D., Glasgow; Professor Herm. von der Goltz, D.D., University of Basle, Switzerland; Professor J. P. Estie, Theological School of the Free Church, Lausanne, Switzerland; Rev. John Hall, D.D., New York; Bishop Henry Washington Lee, Davenport, Iowa; Professor Daniel R. Goodwin, D.D., Divinity School, Philadelphia, Pa.; President W. H. Campbell, D.D., Rutger's College, New Brunswick, N.J.; Hon. William F. Allen, LL.D., N.Y.; Norman White, Esq., Chairman New York Sabbath Committee; Hon. J. L. M. Curry, LL.D., Richmond, Va.

FRIDAY.

CHRISTIAN MISSIONS—FOREIGN AND DOMESTIC.—1. Protestant and Roman Catholic Missions compared in their Principles, Methods, and Results. 2. Protestant Missions among the Oriental Churches. 3. Missions among Civilized and Uncivilized Nations. 4. Territorial Division of Missionary Fields of Labour; Missionary Courtesy. 5. Obligations of Science, Literature, and Commerce to Christian Missions. 6. Evangelization of the Masses in nominally Christian Countries—Inner Missions in Germany—City Missions in England and America, etc.; Lay Preaching. 7. Laws and Modes of Progress in Christ's Kingdom; Providential Delays and Accelerations of Missions. 8. The Prospects of Christianity.

SPEAKERS.—Rev. Joseph Angus, D.D., Regent's Park College, London; Rev. John Mullens, D.D., Secretary of the London Missionary Society; Professor A. H. Charteris, D.D., Dean of the Chapel Royal, Edinburgh; Rev. Dr. Grundemann, Potsdam, Germany; Prof. David Brown, D.D., Aberdeen, Scotland; Rev. David Charles, D.D., Aberystwyth, South Wales; Bishop E. de Schweinitz, S.T.D., Bethlehem, Pa.; Rev. Horace Bushnels, D.D., Hartford, Ct.; Rev. Moses D. Hoge, D.D., Richmond, Va.; Rev. Rufus Anderson, D.D., LL.D., Boston, Mass.; Hon. Peter Parker, M.D., LL.D., Washington, D.C.

SATURDAY.

CHRISTIAN AND SOCIAL EVILS.—1. Christianity as a Reforming Power. 2. Intemperance and its Suppression. 3. Pauperism and its Remedy. 4. Crime and Prison Discipline. 5. Marriage and Divorce. 6. Indians and Freedmen in the United States. 7. The Labour Question. 8. War and Peaceful Arbitration. 9. Crime and Criminals. 10. Christian Philanthropy—Hospitals—Deaconesses—Refuges—Ragged Schools.

SPEAKERS.—Rev. W. F. Stevenson, Dublin; Sir Harry Verney, M.P., London; Count Andreas von Bernstorff, Berlin, Prussia; Ex-President Theodore Woolsey, D.D., LL.D., New Haven; Rev. E. C. Wines, D.D., LL.D., New York; Rev. W. A. Muhlenberg, D.D., St. Luke's Hospital, New York; Hon. Robert O. Winthrop, LL.D., Boston; Professor Theodore Dwight, LL.D., Columbia Law School, New York; Rev. W. A. Passavant, D.D., Pittsburg, Pa.; Hon. G. H. Stuart, Philadelphia; Hon. Nathan Bishop, LL.D., New York; Hon. Felix R. Brunot, Pittsburg, Pa.

SUNDAY.

CLOSE OF THE CONFERENCE: *Morning and Afternoon*—Sermons in various churches in New York, Brooklyn, and vicinity. *Evening*—Farewell Service of the Conference in the Academy of Music, with addresses and prayers in each language represented.

REGULATIONS.—The preceding list of speakers contains only those who have promised to attend in person, and to present their matured views on the subjects assigned them. It is expected that the several branches of the Alliance in Europe and America will send their own officers and other delegates, who will take part in the discussions and deliberations of the Conference. A free delivery will be much preferred by the American public to the reading of an essay. The speakers engaged are allowed each thirty minutes. Other delegates will be limited in time as the Conference may deem necessary. Papers for publication should not ordinarily exceed ten or fifteen octavo pages in print. The Conference during the day will be divided into three or four sections, according to language (English, German, French) and topic. The sections will meet in the morning and afternoon, in the Young Men's Christian Association Building (corner of Twenty-third-street and Fourth-avenue), and in adjoining churches. Popular meetings of all sections will be held in the evening in the Academy of Music on both Sabbaths, and on Tuesday and Thursday of the second week. A French meeting will be held on Monday evening, and a German meeting on the second Friday evening, both in the Association Hall. English translations of essays prepared in foreign languages should be furnished by the authors before or during the meeting of the Conference, to insure publication in the printed transactions. It is also respectfully suggested that the authors should forward to the Committee, three weeks before the beginning of the Conference, a brief *resumé* of their essays, in the form of a few theses or resolutions, in the English language, that may be printed before the Conference and be made the basis of discussion.

PROCEEDINGS OF THE TWENTY-SIXTH ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION, HELD IN BRIGHTON, APRIL 22—24, 1873.

A cordial invitation, proceeding from clergymen and other ministers, influential laymen, and members of different Evangelical denominations connected with Brighton, to hold the next Annual Conference in that town, was sent to the Council of the Alliance, and by them accepted. By mutual arrangement it was fixed to take place in the latter end of April, and our friends in Brighton, with their usual liberality and zeal, set about making the necessary arrangements for carrying out the proposal. A large and influential local committee was at once appointed, under the presidency of the Lord-Lieutenant of the County, the Earl of Chichester; the Mayor of Brighton consenting to act as Vice-Chairman, and the Rev. O. Winslow, D.D., Rev. J. B. Figgis, M.A., the Rev. J. Wilkins, and F. H. Hodd, Esq., R.N., as Honorary Secretaries of the Committee.

The result has not disappointed the most sanguine hopes of Christian brethren, but probably exceeded them. The attendance has on each occasion been very large. Esteemed and honoured brethren met together from different parts of the United Kingdom and from the Continent to renew their Christian fellowship, to unite in prayer, and confer together on subjects of common interest pertaining to the Redeemer's kingdom, both at home and abroad. The following is a brief report of the proceedings:

TUESDAY, MARCH 22.

The meetings were held in the Royal Pavilion, and commenced with a devotional meeting on Tuesday afternoon, April 22, over which the Rev. Filmer Sullivan, M.A., Incumbent of St. Margaret's Chapel, Brighton, presided. The attendance was very large, the Music-room of the Pavilion being completely filled. Besides the Chairman, the following engaged in prayer: The Rev. J. B. Figgis, the Rev. Dr. Hamilton, the Rev. George Jones, and Major-General Burrows.

In the evening a social meeting of members and visitors was held, the entire suite of rooms being thrown open for the reception. A very large company assembled, who were received at the entrance by the Mayor of Brighton, and by members of Council and the Secretaries of the Alliance. After a time spent in mutual introduction and friendly intercourse, the company adjourned to the large room, which was speedily crowded, many not being able to gain an entrance. The chair was taken by the Mayor, who was supported by Count Bernstorff, Generals Burrows and Clarke, the Rev. Professor Stanley Leathes, Professor Rosseeuw St. Hilaire, of Paris; Pastor

Anet, of Brussels; Rev. Thomas Curme; Donald Matheson, Esq., Samuel Gurney, Esq., Rev. S. Shoobridge, Rev. John Gritten, J. Holt Skinner, Esq., J. Kemp Welch, Esq., Douglas Fox, Esq., Rev. J. Cutler, Rev. Dr. Steane, Rev. Dr. Hamilton, Rev. J. B. Figgis, Rev. J. Wilkins, Rev. J. Glaskin, the Secretaries, and others. The hymn, "Great the joy when Christians meet," having been sung,

The Mayor proceeded to briefly address the meeting. He congratulated the numerous Christian friends before him upon the opportunity thus afforded them of meeting together. They could for a time lay their differences of opinion on one side, feeling that, although they could not quite agree as to the best mode of extending the Redeemer's kingdom, yet this was the object they all had in view. They all took the Bible as the basis of their belief; without it, they would be groping in the dark, and with nothing upon which to rest their future hopes. After some few further remarks, the Mayor called upon—

The Rev. Dr. Winslow, who proceeded to read the following address:—

Members of the Evangelical Alliance and Friends of Christian Union.

Beloved Brethren,—The honour and the pleasure have been conceded to me of bidding you, in the name of our common Lord and of the Christian community of Brighton, welcome—cordially, affectionately welcome—to our town, our homes, and our pulpits. It has frequently been our privilege to receive the visits of representatives of the Alliance, whose coming to us has ever proved like that of Titus to the apostles of old—comforting and refreshing; but upon no previous occasion has the Evangelical Alliance made its advent among us in a form so attractive, or on an occasion so interesting, and at a time so pregnant with important events relating to the kingdom and truth of God in the world, as at the present. It is no small evidence of the divine benediction and the unimpaired vitality of this Christian and time-honoured organization that, surviving the chequered vicissitudes of its history, and the removal by death of many of its earliest and most devoted constituents, it still lives, a faithful witness of God's truth, an unbroken centre of Christian union, and a vigilant sentinel upon the watch-tower of religious liberty. (Hear, hear.) Like the banyan-tree, its spreading branches, bending to the ground and taking root, have formed other stocks, shading by their foliage and refreshing with their fruit the friends and confessors of Christ in our own and in other and distant lands. Deeply impressed with the conviction that the nature of the union we seek to promote cannot be too distinctly defined or too frequently urged, we venture on this occasion to retrace ground already and more ably traversed. Ignoring, as we frequently and strenuously have done, the figment of an ecclesiastical conformity as constituting an essential term of Christian union, the fact comforts us, on the threshold of our inquiry, that the unity we seek to develop and strive to promote is a thing divinely moulded and already prepared at our hands. To *create* unity in God's Church as infinitely transcends our power as the formation of an atom of matter, or the kindling of a spark of intellect. (Hear, hear.) Our starting-point, then, is that Christian union is a divine principle, the unity of the Spirit; and this essentially constitutes the true unity of Christ's people—lies in the one foundation upon which all true believers build—the "foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone." No basis of union, or term of communion, exists in God's Word other than this—viz., the in-being of the self-same Spirit in all the regenerate, holding the divine headship and acknowledging the supreme sovereignty of the Lord Jesus Christ. Membership with a distinct section of the Christian Church and fellowship at its communion is union to all those thus denominationally and sacramentally associated; but it cannot be regarded as a sign of general union. Nothing can be clearer than the fact that the mission of the great Apostle of the Gentiles—whom by courtesy we might designate the *Archbishop* of the early Church—was not so much to organize churches and administer rites as to preach Christ's Gospel. and thus gather the elect out of the world for the purpose of Christian communion and spiritual worship. It may be interesting and profitable to observe in the history of the Jews how divine providence was gradually preparing a platform for the Christian Church, and the preaching of the Gospel as its grand instrument of propagation. Lightfoot informs us—and Liddon, in his masterly Bampton Lectures, works out the idea—that, when the Jews were in captivity, and were thus deprived of the temple worship, then synagogues arose. After the return from Babylon, these synagogues continued, and were found to exist in all places throughout the Roman empire where the Jews were to be found. And there is this remarkable fact worthy of note, that the great feature of the synagogue worship was *verbal* and *homiletic*, in contrast with the temple service, which

was *sacrificial* and *ceremonial*; the apostles thus finding a model for the Christian Church ready to their hands in the existence and structure of synagogues, where *preaching* was the chief and the all-important element of worship, to the entire exclusion of the effete sacrifices, priesthood, and exclusiveness of the temple worship. If these things be so, then it will be freely admitted that our spiritual union with Christ, and our consequent fraternal union with each other, is higher far than mere Church distinctions and outward forms, however fondly we may cling to them, and conscientiously believe them to assimilate with the prescribed teaching of God's Word. It has long been my conviction that, amidst all that is so deeply to be deplored of sectarian separation, strife, and diversion—amidst all that foes have done to blaspheme and friends have done to injure the sacred cause of Christian union and brotherly love,—there still exists among the true disciples of Jesus more real and effective unity than men have imagined. Bring believers of every nation and class and name together—let there be a scriptural and common medium of intelligible and spiritual intercourse, by which their thoughts, sentiments, and feelings can be mutually explained, intelligibly recognized, and reciprocally felt,—and you will find one cord vibrating through every heart, one topic the theme of every song, one principle—the life of all the holy, spiritual and devout affections cherished by every disciple of Jesus—and one character marked by holy conformity to God,—as the result of this great principle. And what constitutes this marvellous unity? It is that "Christ is all and in all." It is in such a confederation as the one we have the happiness this evening to welcome, that this beautiful and heavenly principle is so strongly embodied and visibly expressed. At no former period, perhaps, were we assembled at a time more opportune and momentous. Each new session of our Alliance finds us farther on the road of social progress and intellectual inquiry, of political excitement and moral revolution, of religious thought and ecclesiastical change. And it is no slight evidence of the unique and consolidated character of our Alliance that, without in the slightest degree shifting its basis, modifying its character, or losing sight of its objects—so scriptural, elastic, and holy is its constitution—it can adapt itself to the ever-varying phases of truth, or error, or persecution to which the Church of God in all lands may be subjected. Two topics of present and special moment will be submitted for your consideration by other and competent hands; the one bearing more specifically on the interests of Christian truth, the other essentially and powerfully promotives of Christian union. The Protean form, the subtle character, and the alarming progress of modern infidelity forms one of the most prominent and solemn aspects of the present time. (Hear, hear.) It is the humble judgment of your speaker that, among all the varied forms of religious error, it is against this, the most insidious and subtle, the most potent and prevalent, that we are especially called upon to marshal our united forces. It is not to the imagination or the senses of the people, but their intellect, that modern Rationalism directs its appeal. Laughing to scorn the mere ornate and sensuous, the puerile and ephemeral in religious worship—the upholstery and the melodramatic of the sanctuary—it uncovers its masked batteries against the national mind in its attempts to undermine and sap the nation's faith in God and his truth. In the estimation of modern religious scepticism, the Bible has become a weapon of rusted blade and blunted edge; Christianity, a system exhausted and servile; vital religion, the dream of the enthusiast and the pursuit of the ignorant; and the modern discoveries of science, as so many new witnesses starting up in disproof of the truth of Revelation. It is against infidelity—learned and eloquent, refined and polite, wearing soft clothing and dwelling in kings' houses, enthroned in high places, yea, standing upon the loftiest pinnacles of the temple—that we are called upon manfully to confront, and unitedly and strenuously to oppose. (Applause.) Disturb the national faith in the divinity of its religion, substitute for God's Word a Bible without inspiration, Christianity without Christ, religion without hope, and you have shaken the nation to its base—you have destroyed its centre, tampered with its constitution, and imperilled its throne; and one word will alone define the nature of an attempt so insane, and describe the result of a catastrophe so appalling: that word is revolution! (Hear, hear.) But the doctrinal basis of this Alliance is not only a standing witness for the truth of God's Word, but it forms a powerful fortress in its defence. The great concentric truth of our confederation—at once the symbol of its testimony, and the focus of our union—is *the cross of Christ*. I can cite no conservative, cementing principle more imperiously and solemnly demanded than this. We mean by the cross

the divine personality, the atoning sacrifice, the redeeming love of Him who, amid the grim shadows of Golgotha, was impaled upon the accursed tree; the cross as it is seen by the eye of faith, and as it is engraved by the finger of the Holy Spirit upon the regenerate heart. The second topic which will be submitted for consideration bears especially and pointedly upon the specific object of our present gathering—the promotion of a true and visible union of all Christians who, holding independent views of ecclesiastical government, are yet coincident in their belief in the great essential truths of "the common salvation." I have long regarded the *pulpit* of the nation as presenting, of all obstacles to a manifested Christian union, the most powerful and obstructive. Other fortresses, guarding the approach of the city of brotherly love, have yielded to the allied forces of public opinion, Christian effort, and united and believing prayer; but the *Sebastopol* of Sectarianism still remains intact—viz., the closed pulpits of the Established Church of the nation to the orthodox clergy of other Christian and recognized communions. We shall never consider that we have "apprehended that for which also we are apprehended of Christ Jesus," that we have reached the highest point of Christian union attainable, until an open pulpit, equally with an open Bible, welcomes every true and faithful minister of Christ's Gospel and member of Christ's one Church. Towards such "a consummation so devoutly to be wished" a strong tide of Christian public sentiment has set in, and, taken at its height, we have but to throw ourselves upon its bosom to be borne triumphantly on to the goal of our deep sympathy and prayers—the occasional interchange of pulpits in our land among the orthodox ministers of Christ's Gospel. (Hear, hear.) It may not, perhaps, be inappropriate to our present conference if I am allowed, ere I conclude, a passing and affectionate tribute to the memory of one whose probable presence in our midst on this occasion had been publicly announced, but who has exchanged the communion of the Church militant for that of the Church triumphant. A great and irreparable loss has befallen the Universal Church in the removal of Bishop M'Ilvaine. He was no ordinary man, no common Christian, no doubtful prelate. Personally attractive, intellectually gifted, and graciously endowed, "there was not among the children of Israel a goodlier person than he; from his shoulders and upwards he was higher" than his peers, asserting and maintaining a magic power over all by the charm of his Christian life, at once commanding and irresistible. The great features of his character—those which stood out the most bold and brilliant—were his sound evangelical, uncompromising Protestantism, his Christian catholicity of spirit, and his unspotted purity of life. His works on the "Evidences of Christianity" and his "Oxford Divinity compared with that of the Romish and Anglican Churches," and which the *Edinburgh Review* pronounces "one of the best confutations of the Oxford school"—in both of which he overthrows with masterly ability the fundamental principles upon which infidelity on the one hand, and the sacramental and sarcerdotal system on the other, rest—have become authorities not only in his own country, but also in this. His sermons, his charges, and his conversation were replete with the ideas of a Divine Redeemer, a present salvation, and a complete resting by faith of the soul upon Christ for pardon, acceptance, and eternal life. In taking his leave of me during a recent visit with which I was honoured, his parting request was that I would meet him, if God so permitted it, at the Conference of Christians of all nations, to be held in New York in October next,—adding, in an emphatic tone, "We shall need all the evangelical strength we can possibly command." But God willed it otherwise. Little thought we when we parted that our next meeting on earth would be at the side of his coffin in Westminster Abbey, and our next in heaven, amid the faultless throng before the throne, composed of "all nations, and kindreds, and peoples, and tongues, crying with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb." Scarcely less distinguished, and still more familiar, is the person of one whose absence from our midst on this occasion creates a blank which cannot easily be filled. With the earliest history of the Evangelical Alliance the name of the Hon. and Rev. Baptist Noel is closely and sacredly entwined. ("Hear, hear," and applause.) His manly figure, his classic features, his musical voice, and his winning address are as vivid to my mind at this moment as when I saw him on the floor of the Freemasons' Hall, guiding by his wisdom, cheering by his earnestness, and soothing by his loving, gentle spirit the formation of this Alliance at a period the most important and perilous of its history. Mr. Noel was a Christian of no ordinary type. Soundly evangelical in his views, if by this we understand that he preached no way of salvation except through Christ crucified;

broad in his ecclesiastical sympathies, first as an Episcopalian and subsequently as a Baptist, if by this we mean the comprehensive and unfettered expansion of his Christian love; pre-eminently saintly in his life, if by this we understand a Christian walk and conversation singularly symmetrical and holy—Mr. Noel was a noble exponent of the alliance of honest conscientious conviction with the genuine and generous catholicity of true religion. His popular tract, entitled "The Unity of Christ's Church," and published anterior to the origin of this Alliance, essentially aided its conception, and contributed to its birth. But God has removed him to the grand alliance of the "spirits of just men made perfect" in heaven, leaving on earth the sweet fragrance of a name which death cannot destroy, and the golden lustre of a life which the grave cannot veil. In view of that great, that grand, that glorious alliance towards which we are speeding, be it our devout and solemn aim to love and live as brethren. "Let all bitterness, and wrath, and clamour, and evil speaking be put away from us, with all malice. Let us be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us." Then shall we fully enter into the sentiments and spirit of the beautiful hymn we all sang around the unsepulchred dust of the departed bishop—and the arches of the grand old cathedral never resounded with sweeter, sublimer, or holier melody—

"The saints on earth and those above
But one communion make;
Join'd to the Lord in bonds of love,
All of His grace partake.

One family, we dwell in Him,
One church above, beneath;
Though now divided by the stream,
The narrow stream of death.

One army of the living God,
To His command we bow!
Part of the host have cross'd the flood,
And part are crossing now.

Lord Jesu, be our constant guide!
Then, when the word is given,
Bid Death's cold flood its waves divide
And land us safe in heaven."

Brethren beloved of God, beloved of us! "Unity in diversity" is our motto; and beneath this banner of Christian union and brotherly love, from our heart of hearts we bid you welcome—thrice welcome—in the name of the Father, and of the Son, and of the Holy Ghost. "The grace of our Lord Jesus Christ be with your spirit. Amen."

A hymn, introduced into the Doctor's address, having been sung,

The Rev. Dr. Steane gave a short address. He commenced by speaking of the love he had for the Evangelical Alliance, remarking that at the meetings in connection with it he had often felt that heaven itself was anticipated. Every Christian is a part of the body of the Lord Jesus Christ, and the glorified saints in heaven are no more than that. He hoped to see the time come when not the few, but the many shall be gathered into the association, for all true Christians shall love one another. He proceeded to speak more particularly of our Lord's new commandment to his disciples—"I give unto you, that you love another." In conclusion, Dr. Steane acknowledged the kind reception the Alliance had received from the inhabitants of Brighton, adding that he had no doubt they would have so much enjoyment that they would wish to come again.

Another hymn having been sung,

Mr. John Finch, Treasurer of the society, addressed the meeting briefly. From the very formation of the Alliance he had had the pleasure and privilege of being connected with it, and he could truly say that the more he had loved Christ the more he had loved the association. It had effected a great deal of work in which it had been engaged, all of it being successfully accomplished. Wherever charges had been made against the Alliance, they had been found to be fallacious and groundless.

An interval of half-an-hour now took place for conversation and promenade. The whole of the Pavilion rooms, corridors, etc., were thrown open for the purposes of the *conversazione*, and some microscope, stereoscopes, musical boxes, etc., lent by friends, were exhibited. Tea and coffee were also served, and extensively patronized, in the Banqueting-room. The interval having elapsed, the company re-assembled in the Music-room, and resumed the services by singing the hymn, "Sun of my soul."

Professor Rosseeuw St. Hilaire (a member of the Institute of France) then addressed the meeting in a very affecting manner, tendering, on behalf of French Christians, their most sincere and heartfelt thanks to their English brethren for the assistance so nobly rendered after the late calamitous war. Thank God, France is now recovered, and no longer needs money. But alas! hers is a spiritual need; she is languishing from the lack of that pure Evangelical faith with which Great Britain is so signally blessed. She might say, with the woman at the sepulchre, "Where is my Saviour? I know not where they have laid him." England

has already sent a few missionaries, some of whom are labouring in Belleville and the worst districts of Paris. What, then, should he now beg of his English brethren and sisters in the Lord but their most earnest prayers and their heartfelt sympathy for unhappy France! Not that she may be raised to glory and power, but that she may be converted to the true faith and delivered from superstition. A nation cannot live without God. She aspired to do so, and suffered for it. May the Lord now have pity upon her! "Brethren, pray for us."

Mr. Donald Matheson, in the course of a few remarks, said, in listening to Dr. Winslow's address, he felt there was one name that might have been included in the list of the departed—that of Dr. Guthrie. If anyone loved the Alliance, it was he. His love to children was equally great, as his labours in aid of the Ragged-schools testify. It is said that the last words he spoke were, "Give me a bairn's hymn;" and they sung, "There is a happy land, far, far away." The greatest and noblest of Christians can join with the poorest and humblest in that beautiful expression of praise to Jesus.

After an earnest and impressive prayer by the Rev. Dr. Steane, in which he made special allusion to France, the benediction was pronounced. The usual compliment of a vote of thanks to the Chairman was, however, paid before the meeting dispersed.

WEDNESDAY MORNING, April 23.

The proceedings of the Conference were commenced each day with devotional exercises. These were presided over this morning by the Rev. C. Dallas Marston, M.A., Vicar of St. Paul's, Onslow-square, London, who, after the singing of a hymn, and prayer offered by the Rev. S. Shoobridge, delivered the annual address. He said that when they met together on occasions like this, it should be their endeavour to realize the motto of the Alliance—that they were all one body in Christ. So that really they came together to celebrate a fact, and not to ask God to bring about something which they desired. Their motto did not say, "Let us be one body in Christ;" it said, "We are one body in Christ;" and the more they felt this the more would it help them to rub off their rough corners and sharp edges. If he was confident of anything, he was confident of this—and his confidence was based upon the experience of some few years—that the people who are doing the most good in the world now, and who will do the most good in the world hereafter, as long as the present dispensation runs, are not those people who are jealous for their own particular denominations and parties, but those who have climbed to a higher level than this, who are animated by a broader and more generous spirit, and who are longing for the welfare of the cause of Christ, and who feel that all human institutions had better perish than that the honour and glory of Jesus should be in the least interfered with. If they and he were really doing Christ's work in the world, and they were to go on doing this work, he affectionately besought and charged them, in the name of their one God and Saviour, to *forget* all those things which spoil Christian unity, and for their parts at any rate, whatever other people might do, to try to know that they were brothers in Christ, and not merely connected in some outward points of Christian union. The cause of the Lord Jesus Christ should be dearer to them than anything else. Never has there been a more blessed means of bringing about Christian union than those which are furnished by the Evangelical Alliance. Blemishes and defects there might be in the Evangelical Alliance, and it might appear that there were members of it who were rather trying to draw away than to come more closely together. But this did not affect the principle of the Alliance. The principle of the Alliance was that they were one in Christ, and that as such they should live as brethren. Might God grant that the present meeting would have a lasting influence upon the town, and upon every individual before him, and that from that time forth they might all feel more solemnly than ever that they were pledged to live as "one in Christ." After referring to the fact that the idea of the Conference first originated in the Week of United Public Prayer, the Chairman went on to remark, there was no other institution extant which could possibly have summoned such a representative gathering as was that before him. The example they set of Christian unitedness was one to be seen nowhere else throughout Christendom. Forgetting all their differences, and laying aside their various opinions, they could meet together for a brief season to call down God's blessing upon them. At the united prayer-meeting he had referred to, the hope was expressed that something might be done to bring about a union of Christians in Brighton, and their prayers had been abundantly answered. Another evidence of the power of union was to be seen in the efforts that were being made

for religious liberty in the Baltic Provinces and in Japan. What association but the Evangelical Alliance could have brought this about? No one section of the Christian Church could have done it. It was only by Christians of all denominations uniting together that it could possibly be done. A few words as to the power and happiness of union as seen in Christian conferences. It was indeed a great thing that they had thus been brought together, so as to be able to discuss various important points, and pray and praise in union and in concert. And while speaking of this subject he could not but allude to the great Conference which is to take place in the ensuing autumn at New York. How much reason had they to bless God and congratulate each other that so many different kinds of Christians would be thus enabled to meet together! It would be one of the grandest assemblies of the kind that had ever taken place since the existence of Christianity. These were the particular thoughts he wished them to take away—the reality of Christian union; the desirability, nay, the duty and necessity, of their endeavouring to manifest a unity of spirit before the eyes of the Church and the world, both in the matter of prayer and conference; and the duty of extending religious liberty all over the world.

The Rev. T. C. Trowbridge, of Syria, then engaged in prayer, which was followed by the singing of Charles Wesley's hymn, "Come, Holy Ghost, our hearts inspire," Mr. Frederick Wills next offering up a brief petition to the Almighty for his blessing upon the Conference. After making a few comments upon the 16th verse of the 33rd chapter of Exodus, the Chairman offered up a short prayer, which concluded the devotional service; a short adjournment taking place before the Conference began.

CONFERENCE BUSINESS.

The Right Hon. Lord Ebury was announced to preside, but a letter from him was read by the Rev. James Davis, stating that, in consequence of sudden indisposition, he was unable to leave home. His Lordship added that 'the value of the principles of the Evangelical Alliance is happily becoming more and more acknowledged, and every day is giving additional force to the beneficent power we possess, and which, let me observe, no mere national denomination has any claim to possess either here or elsewhere." Under these circumstances, Mr. Davis said that Sir Harry Verney, Bart., M.P., and a member of the Council, had kindly consented to preside, and he would, therefore, invite him to take the chair.

The Chairman, after mentioning his regret at the circumstance which had led to his occupying his present position, expressed the relief which it afforded him to retire from the busy and often questionable scenes of parliamentary life to the refreshing and certainly unquestionable atmosphere of the Evangelical Alliance. He concluded by proposing the following gentlemen—John Finch, Esq., Revs. C. D. Marston, George Jones, Samuel Shoobridge, and the Secretaries—as a Committee to prepare the list of new Council for the present year, to be submitted to this Conference. The resolution was, of course, carried unanimously.

Mr. J. Kemp Welch moved, as a resolution, that the Revs. Dr. Winslow, J. B. Figgis, J. Wilkins, and Mr. F. H. Hodd, should be appointed local secretaries for the purpose of the Conference, to act in conjunction with the Alliance Secretaries, Mr. Davis and Dr. Schmettau. He remarked, however, that they had already carried out many of the duties by anticipation, for to them the Alliance was indebted for the delightful arrangements made for the Conference.

The Rev. T. Curme seconded, and the resolution was carried unanimously.

Mr. Donald Matheson then read the practical solutions appointed to be read at each Conference of the Alliance. They strongly impress upon the members of the Alliance the importance of putting away wrath and anger, clamour and evil speaking, and being "kind, tender-hearted, forbearing one another, in love forgiving one another," also recommending that the Christian union which the Alliance seeks to promote, should be made a matter of special private and family prayer once a-week—Monday mornings being suggested—and also more particularly on each day of the first week in the year. Special prayer was also earnestly recommended for all merely nominal Christians, as well as for all Jews and Gentiles, throughout the world. Mr. Matheson then proceeded to enforce these resolutions, and remarked that they might be summed up in two sentences: first, let us be courteous and forbearing to all; secondly, let us pray for the outpouring of the Holy Spirit, as the spirit of love and union.

The Rev. J. Davis then read the following:—

ACTA OF THE EVANGELICAL ALLIANCE IN 1872.

It has been thought desirable that the briefest summary of the proceedings of the society during the past year should be presented to this meeting.

1. Information of the principles and objects of

this Alliance, as a band of fellowship and means of co-operation among Christians of all nations holding a common evangelical faith, has been extensively diffused, resulting in a considerable accession to the number of enrolled members in different parts of the United Kingdom.

2. The week of united and universal prayer at the commencement of the year was, as usual, very largely and extensively observed, in compliance with the invitation issued in the autumn, and circulated throughout the world. Gratifying communications have been received from many different and far-distant countries, showing the increasing interest felt in this annual season of united supplication at God's footstool.

3. The new arrangement by which the magazine—*Evangelical Christendom*—has become more directly the advocate and chronicle of the Alliance, and a copy sent monthly to every member subscribing ten shillings and upwards per annum to the society, has met with satisfaction, and proved beneficial to the interests of the society.

4. At the suggestion of esteemed brethren of various denominations, and with a view to promote a more free and fraternal intercourse among evangelical ministers of established and non-established churches, the Council convened last summer a meeting of influential ministers and others for conference on the subject of an occasional interchange of pulpits. An interesting discussion took place, and it remains to be seen what further action can be taken by this Alliance in promoting the object.

5. A communication was received last summer from Italian pastors and others in Italy, proposing that an early opportunity should be taken for holding a conference of Christians, from various nations, in the *city of Rome*. It was suggested, looking to the recent changes in that city and throughout the Italian kingdom, that such a conference with our Italian brethren in Rome itself would be likely to strengthen the cause of Protestantism, be useful as a testimony for the unity of Protestant churches in the common faith and doctrines of the Gospel, and be blessed in promoting the cause of God especially in that land. The consideration of the subject has been deferred until after the approaching Conference of Christians from all nations, to be held in New York.

6. Gratifying accounts continue to be received from the Baltic provinces of Prussia, for whose oppressed Protestant inhabitants the efforts of the society were sought, since the representations made on their behalf to the Emperor of Russia by the American and European deputations of the Alliance. The Council has been informed that persecution has been stopped, and that large numbers of persons in those provinces who by fraud or force had been induced to join the Greek Church, have returned to the Protestant communion. They are also informed that the movement of the Evangelical Alliance has had the effect of promoting an earnest advocacy of religious liberty by many of the St. Petersburg and Moscow journals.

7. A memorial having been sent to the Council of the Alliance from Protestant missionaries in Japan, complaining of the arrest of Protestant converts and other acts of religious oppression in that empire, a large and influential deputation from the Alliance waited on Lord Granville, Her Majesty's Secretary of State for Foreign Affairs, and laid before his lordship a statement of the case. Advantage also was taken of the recent visit to this country of the Japanese Ambassadors, to present an address to them on the subject. During the visit of the said Embassy to Paris and Berlin, the French and German Committees of the Alliance presented similar memorials, and it is hoped that these and other measures will, by the gracious blessing of God, lead to the removal of all restrictions in the way of circulating the Bible and preaching the Gospel throughout that empire.

8. The Geneva Committee of the French Branch of the Evangelical Alliance last autumn invited Christians of different countries to a series of meetings in that city, for fraternal intercourse and conference on various subjects connected with the state and progress of Christ's kingdom. The meetings were numerously attended, and were deeply interesting and profitable in their character.

9. The Council have great satisfaction in announcing the renewal of arrangements (interrupted by the war of 1870) for holding the next General Conference of Christians of all nations in the city of New York, in the beginning of October next. The Committee members of the American Organization of the Alliance, earnestly desiring fellowship with all who love our Lord Jesus Christ in sincerity, affectionately invite members of the Alliance, and other Christians sympathizing with its objects, to be present, and they assure them of a cordial and paternal welcome.

LASTLY.—The Council are happy to report that, by the liberal support of their friends and a careful expenditure of receipts, the Alliance continues free from debt.

With reference to the paragraph about the Baltic Provinces, Mr. Davis said that since their efforts on behalf of Christians there, intelligence has been received of a very fierce and cruel persecution in the south of Russia. In all probability a memorial from the convention of Baptist churches in that district will be received in a few days, requesting the aid of the Evangelical Alliance on behalf of the oppressed brethren. It will of course receive the earnest attention of the Council, and the same measures will be taken as God has hitherto so signally crowned with success in the cause of religious liberty.

The Rev. William Arthur, M.A., then proceeded to deliver an address upon the "Unity of the Christian Church in all ages and all lands." After alluding to the feeble beginnings of Christianity, and its present supremacy among the religions of the globe, he showed that it must consequently take a most prominent part in the thought and feeling, and, therefore, in the legislative action of mankind in the future. Wherever a man in trouble, temptation, sin, sorrow, feebleness, or death, calls upon the one God through the one Mediator, he adheres to this essential point of Christian unity. All Christians who have adhered to pure doctrine, rejecting human innovations, will be found to manifest this unity. But true unity also implies one standard of belief. And where does that exist but in the Holy Scriptures? They alone are the fountain of Christian doctrine. At one time they were acknowledged to be so by all Christendom, as they are now by all Evangelical Christians. The different creeds are not to be regarded as fountains of doctrine, but merely as agreed interpretations. To all true believers Christ is the new and living way of access to and communion with God. He alone is the Way, the Truth, and the Life, or does it rather

mean the true and living Way? The absence of the human soul from God is an absence not of space, but of principle. Who can explain what absence means in a spiritual sense? It certainly is not physical distance—it is the absence caused by unbelief. By this new and living Way we are brought into direct relation with our Creator; the power of His being, in all its blessed purity and life, flows into and renews ours. Let ages roll on, and true Christianity, in its one way of salvation, one object of worship, one standard of faith, one baptism, one union, can know no change. Built on the one Rock—Christ, looking to the one blessed presence and power of the Holy Spirit, she is one throughout the world and throughout all time, and may ardently long for the day when, by the blessing and wisdom from above, her children will forget the miserable differences that have divided them, arising principally from a tendency to elevate the local or sectarian into a universal obligation. Little did he mind about being called a sectarian or sectary, but he should indeed have cause to care if he called his brother such. A reproach of this sort is a serious matter, not to a party to whom it is applied, but to the party by whom it is given. His own opinion was that he alone is Catholic who holds the Catholic faith, and unchurches none who do; he alone is sectarian who rejects the Catholic faith or unchurches those who do. Differences of opinion on minor non-essential points are but the mists that arise from earth. They may obscure eternal truths, but they cannot affect them. And when the heavenly gale arises, and all these clouds are scattered, we shall see the truths of eternity in all their brilliance and immutable splendour. Such is the unity of the Christian Church, and the unchangeableness of Christianity.

The meeting was closed with the benediction.

THE PUBLIC MEETING.

The public meeting was announced for half-past three, in the Music-room; but long before that time every seat in the room was occupied, and an adjournment to the dome was therefore decided upon. This, of course, took up some little time, the whole of the chairs having to be placed in order, so that it was nearly four o'clock before the meeting really commenced. The Right. Hon. the Earl of Chichester occupied the chair, supported by a large number of clergymen, ministers, and others on the platform. The proceedings having been opened with the hymn, "Come, let us join our cheerful songs," and prayer by the Rev. Filmer Sullivan, M.A.,

The Chairman remarked that at the present time it seemed to him that such a society as the Evangelical Alliance is especially needed, and he believed they might expect a large measure of blessing to rest upon it. Dark as might be the prospect before them in many portions of the world, there were nevertheless some streaks of light to be seen. There was a growing disposition to encourage freedom of thought, and to put an end to the persecution which has so long arrested the progress of truth, and harassed and vexed the souls of so many who have striven to proclaim the truth "as it is in Jesus."

Pastor Appia then addressed the meeting at some length. He commenced by expressing his thanks to the English for the Christian feeling they had always shown in their manner towards the Continent of Europe, and especially France. At this moment, in all the countries they had to stand against infidelity, and this feeling was greater now than it ever was. We in this country had great blessings. We were strong in ties of family and of nationality and Christian faith. Strength was a gift of God. He would be just to his brethren of the Roman Church, but he could not deny that Popery in the Roman Church, by mingling and mixing in the population, and by claiming to be the rulers of families, churches, and schools, had weakened everything. He referred to the absence of religious habits among the French, looking upon that as a serious difficulty in the way of a nation becoming religious. The English had Sunday, and kept it. He regretted to say that in France masters of factories compelled their workmen to work on Sunday; but he might mention that recently 10,000 workmen petitioned their employers at Lyons to enable them to have a better observance of the day.

Pastor L. Anet, of Brussels, briefly addressed the meeting. Alluding to Belgium, he said that thirty years ago there were but three Protestant congregations there, but now there were no less than thirty-five, more than twenty being composed of converts from the Roman Church. Alluding to the work of the English societies, he announced that there had been spread two millions of religious tracts and books (in two different languages—French and Flemish) amongst the people, and more than three hundred thousand copies of the Holy Scriptures had been circulated by the British and Foreign Bible Society in every district of the province.

Count Andreas Bernstorff said, having been closely connected with the work of the

Alliance, he could not resist the invitation he received from its members to join in the Conference. The first time he had ever spoken in public was at the meeting of the Alliance at Dublin ten years ago, and he would not then have ventured to speak if it had not been forced upon him. He was grateful that he was forced, and so trained to work. Since being in England he had noticed two things in connection with the religious life of the people. They were not satisfied to let people come to church, but they followed them and invited them in. Germany was at the present time in a state of transition; it was difficult to know what will become of it. They had to fight against the Ultramontane power and the power of infidelity. It is undoubtedly clear that infidelity is standing up more openly and more boldly now than it had at any previous time, but at the same time Christian men are standing up for their faith. Having briefly referred to the meetings which were taking place in the large towns of America in connection with the Evangelical Alliance, the Count concluded by saying that those meetings would no doubt be productive of innumerable blessings. (Applause.)

The Rev. C. T. Trowbridge spoke of the influence which the English Branch of the Evangelical Alliance had in the Turkish Empire.

The benediction was then given, and the meeting separated.

[The conclusion of the report will appear in our next.]

PROCEEDINGS OF THE COUNCIL.

The monthly meeting was held on Wednesday, April 2; the Right Hon. Lord Ebury in the chair. After reading the Scriptures, prayer was offered, and the minutes of previous meeting were read and approved.

NEW MEMBERS.

The following persons were unanimously admitted to membership: David Mercier, Esq., Durrow, Queen's County, Ireland; Rev. Dr. Henry, Belfast; George Smyth, Esq., Belfast; Rev. J. J. G. Nash, B.A., London; Major-General Eardley Wilmot, Clapham-common; Rev. Alfred Howsen, Keswick; Rev. Francis Bolton, Thomas Barton, Esq., and William Swainson, Esq., Lancaster; Mrs. Clara A. Kirkby, Brighton; and Mrs. Edward Prinsep, London.

COUNCIL.

The following were unanimously elected members of this Council: The Hon. and Rev. Edward V. Bligh, Birling, Kent; and the Rev. H. E. Shawe, London.

MEETINGS IN THE PROVINCES.

The Secretary reported that during the last month he had visited Belfast, where a drawing-room meeting was held in the house of James P. Corry, Esq., at which numerous members of the Alliance and others were present, to hear an account of the home and foreign operations of the society. Meetings were held also in Lancaster and Keswick. In Edinburgh a very large and influential company assembled at the house of John Hoyes, Esq., when, after hearing a statement of the recent work of the Alliance, warm attachment to the Alliance on the part of all present was expressed, and also the desire to see the Edinburgh Organization of the society replaced on a sound and efficient footing. The Council having heard the report, expressed their approval, and instructed the Secretary to convey their best thanks to Mr. Corry and to Mr. and Mrs. Hoyes for their kindness and valuable aid rendered to the objects of the society.

CORRESPONDENCE.

A letter was read from Mrs. Wright, of Osmaston, thanking the Council for their resolution of sympathy and regret on the death of the late Francis Wright, Esq.

Mr. Lockhart Gordon read a letter received from the Rev. Dr. Candlish, of Edinburgh, expressing regret that the state of his health prevented his acceptance of the office of one of the Honorary Secretaries of the society, become vacant by the decease of the late Rev. Dr. Guthrie, but consenting to retain his relations with the Alliance as heretofore.

DAY OF UNITED PRAYER FOR IRELAND.

The Secretary reported that united prayer-meetings had been held in London and in the provinces, on March 31, being the day suggested by the Alliance for special united prayer for Ireland, and that very gratifying accounts had been received of its observance both in this country and throughout Ireland.

PROPOSED DAY OF PRAYER FOR THE CONTINENT OF EUROPE.

The Secretary read a letter from the Rev. R. S. Ashton, enclosing resolution of the Committee of the Evangelical Continental Society, urging upon the Council of this Alliance the desirableness of suggesting to the Christian people of Great Britain and throughout Europe to set apart a day for special prayer on behalf of the Continent. The subject having received the careful consideration of the Council, the Secretary was instructed to acknowledge the Rev. R. S. Ashton's letter,

and to express on their behalf their Christian sympathy with the Committee of the Evangelical Continental Society in the good work in which they were engaged, and to thank them for their communication. The Council, whilst very favourable to the suggestion expressed in the resolution, were of opinion that it was desirable, with a view to promoting the object, that members of the Foreign Branches of the Alliance should be communicated with and consulted on the subject, and as to the most suitable time for carrying it out.

WEEK OF PRAYER.

The Secretary read communications from the Rev. Allan Webb, dated Sydney, New South Wales, Jan. 24, reporting that united prayer-meetings had been held during the Week of Prayer in the various Protestant churches in Sydney and its suburbs. A united communion service was also held at the close of the week, which was largely attended, ministers of the various Evangelical denominations taking part in the ordinance.

Also communications from the Rev. Edwd. Griffith, Hon. Sec. of the Evangelical Alliance in Brisbane, Queensland, stating that large and gratifying meetings had been held daily in that city during the January Week of Prayer.

GENERAL CONFERENCE IN NEW YORK.

Letters were read from the Secretaries of the New York Committee of the Evangelical Alliance on the subject of the General Conference to be held in that city in October next. The British Committee were assured that all who attended the Conference from Great Britain, introduced and delegated as friends of the Alliance, though not formally connected with it, would be cordially received and entertained. This explanation was considered perfectly satisfactory.

DECEASE OF THE RIGHT REV. C. P. M'ILVAINE, D.D., D.C.L., BISHOP OF OHIO.

The Council took this occasion to express the deep sorrow with which they had heard of the death of their venerable and beloved friend, Bishop M'Ilvaine, a distinguished prelate in the Episcopal Church of the United States. His catholicity and Christian love for all "who love our Lord Jesus Christ in sincerity," won for him the respect and esteem of the children of God of every nation. He was warmly attached to the principles and objects of the Evangelical Alliance, and both in the United States and throughout Europe he rendered it invaluable service. He had looked forward with warmest interest and much delight to the approaching General Conference in New York, and had his life been spared, his presence on that occasion, and the intercourse it would have afforded with this eminent and holy follower of Christ, would not have been among the least attractions of that great convention. The Council desire to assure their esteemed brethren, the Committee and members of the American Organization of the Alliance, of their deep and affectionate sympathy with them in this their common loss.

ANNUAL CONFERENCE IN BRIGHTON.

The Secretary submitted programme of arrangements for the next Annual Conference of the Evangelical Alliance, to be held in Brighton on April 22 and following days.

GERMANY.

The Foreign Secretary reported that the deputation of the German Branch of the Evangelical Alliance had, on March 19, waited upon the Japanese Ambassadors, in Berlin, with a memorial, praying for a revocation of the edicts against Christianity, and the establishment of full religious liberty in Japan. The deputation was introduced by Count Egloffstein, the President of the German Branch.

Resolved, that the memorial and the reply of the Ambassadors be published in the May number of *Evangelical Christendom*.

SWEDEN.

Reported letter from the Alliance Committee of Stockholm, communicating the text of the new Bill on religious liberty for Dissenters, shortly to be discussed in Parliament. Also letter from Mr. Schroder, of Gothenberg in Sweden, pointing out the objectionable points in the bill, and asking for the opinion of the London Committee on the subject.

Resolved, that the Rev. Dr. Steane, and Lockhart Gordon, Esq., with the Secretaries, be requested to consider the question and report to the next meeting.

The Foreign Secretary, who had attended the funeral service of the late German Ambassador, his Excellency Count Bernstorff, briefly mentioned the valuable services which this distinguished Minister had at various times rendered to the Alliance, especially at the time of the Berlin Conference of 1859, and in 1863 on the occasion of the European deputation proceeding to Madrid on behalf of the condemned Spanish Protestants.

Resolved, that the Foreign Secretary be requested to convey to her Excellency the Countess Bernstorff the deep regret and affectionate sympathy of this Council in her bereavement, and the earnest hope that she and the members of her family may be sustained in their deep affliction by the abundant grace and benediction of our Heavenly Father.

THE RELIGIOUS CONDITION OF FRANCE.

When I promised, a few months ago, to send you a letter on the religious situation of France, I hoped that events would have supplied me with an ample amount of information which would be of interest to the friends of the Evangelical Alliance. The crisis, however, through which our country is passing makes itself felt in every part of the great social body, and the situation, with regard to politics as well as religion, is equivocal and false. It is impossible to deny that the material position is wonderfully improved, thanks to the powerful vitality and the immense resources of France. The army has been reconstructed, and the moment is not far off when the last of our enemies will have left our country. But when we turn our eyes to our religious condition, the mind is stricken with sadness and disgust. No nation, perhaps, is less Catholic than France, though this incontestable fact did not prevent M. Thiers (who doubtless does not believe it) from saying lately that the Roman Catholic religion is the religion of the nation.

France possesses a numerous clergy, powerful from their wealth, their intrigues, and by the influence of their official character; yet, if you take pains attentively to examine what is going on—if you take the opinion of the nation, especially that of the middle class, and of the large industrial population—you will be very soon convinced that, notwithstanding their enormous resources, their influence is not by any means real and safe. The clergy inspire in reality but one feeling, and that is the feeling of an ever-growing hatred. Roman Catholicism is justly considered as the enemy of every liberty, and its proceedings daily justify this opinion more and more. On the other side, one is surprised and stupefied by the numerous pilgrimages, by the absurd exhibitions of bygone ages, by the miraculous fountains, which attract an ever-growing concourse of people, and all this in the full light of the nineteenth century in so sceptical a country as France.

It would be difficult to assert that "free thought" has made great progress since the misfortunes of our country in 1870-71; even a few of that tendency have entered the Romish Church, when they saw that a reaction was at hand. But a still larger number have entirely separated from the Church, disgusted with the superstitious pomp and unreality of Roman Catholicism, and the offensive despotism of the so-called prisoner of the Vatican. The fact is that infidelity has greatly increased, and that it attacks everything which in the past has promoted the happiness and hopes of mankind: God, revelation, eternal life—all these great and comforting truths are denied or put aside as so many old men's fables, which have had their day, and are at the best only suited to amuse women and children. This infidelity produces a degree of demoralization and practical materialism, the sad effects of which spread every day more and more. While the prevailing moral dissipation had subsided to a certain extent during the time of our disasters, we see at present the same frivolity and the same social, moral disorders which prevailed under the Empire, and which, for a moment, as it was hoped, would have disappeared together with it. And, notwithstanding this fearful demoralization, which threatens to extend to all classes of society, the only care of the Romish Church is to again seize the power which has almost escaped her hands, and to renounce the small remnant of her ancient liberties, in order to throw herself into the arms of the most exaggerated Ultramontanism.

I should be happy to say that Protestantism has known how to take advantage of the above-mentioned circumstances, in order to spread the knowledge of the Gospel throughout the country; but such is not the case, and apart from some efforts, followed by insignificant results, the noble Protestant Church of France is entirely absorbed by the ecclesiastical crisis, which the Synod has not yet removed, and, in my opinion, will not remove. Since Roman Catholicism can no longer turn, with any hope of success, to the large populations, who have entirely lost faith in that system, it is indeed high time that Protestantism should put an end to the mere dissensions, and should actively and seriously commence the evangelization of our people.

The Protestants form but a small minority, and are dispersed among large populations; yet in certain centres they form a sufficiently numerous element to prove what power it might exercise for the propagation of Gospel truth. Scarcely the thirtieth part of the population of France profess the Protestant faith, but on account of the intellectual superiority, and the principles of religious truth derived by them from the Bible, they have exercised an influence in France which is quite disproportionate to their small number. And this indirect influence of Protestant ideas has largely increased, while the direct, continuous action of French Protestantism has remained very weak, and without any marked results. It is a remarkable fact,

which ought to be seriously considered, that far from the large Protestant centres, among populations entirely Roman Catholic, Protestant tendencies come more and more to the surface, are honoured, and make great progress.

These circumstances deserve the gravest attention, and ought clearly to point out to those who have a heart for the evangelization how to proceed. There is but one way to be followed. Protestantism is placed between unbelief and superstition, and between Materialism, with all its evils; and if faithful to their principles, and burning with zeal for the salvation of souls, the Protestants of France have at the present moment a great opportunity to leaven the whole country with the Gospel of Jesus Christ. Modern nations can exist as little without religion as the ancient nations, and they crave, moreover, for liberty; it is only Protestantism that can give them true liberty without sacrificing true religion. On this point the words of an eminent Belgian writer deserve attention, who gives his opinion in a letter to a journal of Ghent:—

"The [Roman] Catholic nations have the choice between three courses. They may entirely submit themselves to the Pope and renounce liberty; Spain has taken this course—we see where it has led that unfortunate country. Or they may endeavour to throw off the yoke of the Papal authority, and seek a refuge in philosophy; this course has been tried by France under Voltaire and the philosophers of the eighteenth century. Or, lastly, they may replace [Roman] Catholicism by a purer worship, more in harmony with the requirements and wants of the human heart as well as with the spirit of the age. This course has been taken by nearly all the nations of the Germanic race. If a nation could exist without religion and worship, the object sought in having entirely done away with it, would succeed, but then human nature has been entirely lost sight of. Aristotle has said, man is a political animal; it ought to be added, he also is a religious animal. Man reflects, he loves, and he will never resign himself to believe that his life is limited to the few moments between his birth and death. He will always, and tenaciously, cling to the hope of another life; and as it cannot be demonstrated by science that he deceives himself, he will continue to hold fast this hope. The religious want exists, and, if not reasonably satisfied, it will seek refuge in superstition. This is the true reason that the gigantic struggle against [Roman] Catholicism, carried on by Voltaire and the destructive philosophy which resulted in the fearful convulsion of the French Revolution, has not liberated France from the clerical yoke. It has resulted, as in other Roman Catholic countries, in weakening the moral sense, and in preparing the way for priestly reaction, which since 1815 continues to gain power and influence. What the philosophy of the eighteenth century could not effect will not be done by the 'free-thinking' of our days; for it excites less enthusiasm, less energy, less self-sacrifice, and it has not the great talents of the former to distinguish its leaders."

I will not add anything to these observations, which speak for themselves. The actual events in France, and especially in Spain, bear them out; but I would not omit mentioning the following piece of intelligence. It is publicly stated that M. de Laveleye (the writer of the above lines) has joined the Protestant Church. It is so rare in our days to see men breaking loose from old prejudices, and to bring their words in harmony with their acts, that I am happy to close this letter by the mention of the fact.

A. R. B.

RELIGIOUS LIBERTY IN JAPAN.

DEPUTATION OF THE GERMAN BRANCH OF THE EVANGELICAL ALLIANCE TO THE JAPANESE AMBASSADORS.*

After Count Egloffstein, the President, had expressed to their Excellencies the thanks of the German Branch for the kind permission to welcome and address them in the capital of the German empire, as well as its sincere prayer for the success of this important and significant mission to Europe, he continued as follows: "It cannot have escaped your observation that, notwithstanding the national differences of the peoples of Europe and America, the true foundation of moral greatness and material prosperity is everywhere the same. The blessings of the Gospel and of religious liberty have secured civilization and prosperity, and these are implored by all Evangelical Christians of Germany for your great country."

The Prime Minister, Iwakura, expressed his full concurrence in the remarks of Count Egloffstein regarding European civilization and its causes, and observed that, although the development of Japan had hitherto been different from that of European countries, he

* See *Evangelical Christendom* for April, 1873, page 122.

was convinced that the experience and observations made during their tour would, as far as the principles of religious liberty were concerned, not remain without great influence upon his country. He valued and gratefully acknowledged the deep interest and great efforts of the Evangelical Alliance on this important question.

The following memorial was then read by the Rev. Professor Messner :—

"Your Excellencies,—You have kindly listened in London and Paris to a well-meant, respectful word from the Evangelical Alliance. We are the German representatives of this great union, which, in a common faith and love, embraces believers in every Church and nation. Allow us, in the name of Almighty God, to salute you and to express to you our earnest wish for a safe return into your own country. You have come from the far East to the capitals of the West, in order to examine and study the institutions and customs of European nations. Allow us to say that everything you have seen which is great and good in civilization, art, and science, has grown out of the root of our faith in a living God, who has revealed the fulness of His infinite love in His only-begotten Son, our Lord Jesus Christ.

"The Evangelical [Protestant] Church to which we belong knows, therefore, of no constraint of conscience, of no application of outward force in matters of religion. The great power lies in the overwhelming love of God, which is proclaimed to man, that he may be enlightened and be made willing joyfully to obey and to serve Him. To the eternal truth of this religion, contained in the Holy Scriptures as the Word of God, and satisfying every want of the human heart, as well as to religious liberty, Germany owes her greatness and prosperity. On the other hand, everything evil and wrong which may have struck you is caused by disobedience or neglect of the Word of God. The Bible teaches us to fear and love our Holy God as well as to be faithful and obedient to our Emperor, and is thus the foundation of our eternal and temporal happiness.

"We have heard with great thankfulness that Japan has entered the ranks of the nations which open their frontiers to each other for mutual intercourse. A wise ruler, who understands the requirements and demands of his age, is about to give to his people the opportunity of possessing themselves of the blessings of civilization and morality. We would pray you, on your return, to tell your illustrious Emperor that every one of the acts of his Government is attentively noticed in Germany, and that we shall pray for him and for his people. With all the strength of our soul we desire that the national welfare of Japan may be based upon the eternal truth of the Bible and the sacred principles of religious liberty. May God bless your Emperor and his land!

"With this heartfelt wish, we remain, on behalf of the German Branch of the Alliance, your Excellencies' obedient servants,

"Count Egloffstein,
"Prof. Dr. Messner."

His Excellency the Prime Minister then read, or rather intoned, the following reply :—

"The Ambassadors of his Majesty the Emperor of Japan have great pleasure in receiving the memorial of the German Branch of the Evangelical Alliance. It is to them a fact worthy of interest, that the great progress which has taken place in your highly-favoured land is due to civil and religious liberty. Allow us to express our earnest hope that your Organization may long continue to spread the principles of religious liberty, and that its blessings may extend also to our great empire.

(Signed)
"Sionii Iomomi Iwakura.
"Tussami Iakoyosi Kido.
"Tussami Iossimitsi Okubo.
"Tushie Hirobumie Ito.
"Tushie Masuka Yagamutoi."

OBSERVANCE OF A DAY OF SPECIAL PRAYER FOR IRELAND, MARCH 31.

It is gratifying to learn that the suggestion of the Council, at the request of numerous Christian friends, to set apart the 31st of March last for united prayer on behalf of Ireland, was warmly received, and that in London and in the provinces the day was privately and publicly observed. The following account of the observance in Dublin and other parts of Ireland has been sent to us by one of the Honorary Secretaries of the Irish Branch of the Alliance :—

In Dublin the local secretaries organized a special council to suggest plans for the day. A number of gentlemen of various denominations met, with the members of the Alliance, on the 17th of March, and agreed to send a circular invitation, together with the general circular of the British Council, to every Protestant minister in Ireland (about 2,800). Mr. Henry Bewley occupied the chair, and kindly gave the use of the Metropolitan Hall, free, for two prayer-meetings on the appointed day of special prayer.

At noon on the 31st, a very large meet-

ing assembled there for prayer. Wm. Brooke, Esq., Master in Chancery, and President of the Dublin Branch of the Evangelical Alliance, presided and delivered an eloquent address on the need of prayer for Ireland, so many political remedies for her distractions having failed. Prayer was offered by the Rev. T. T. Hull, T. Maguire, and J. Donnelly. The Rev. Dr. Kirkpatrick also gave an address. He spoke of this meeting as a testimony to the efficacy of prayer when its power to secure specific blessing was challenged. But the believer in the Bible knew that prayer is founded on the immutability of the divine promises. In the spiritual, as in the natural world, God has promised that the harvest shall not fail, and yet this implies the effort of the husbandman and labour of the evangelist. The Christian believes that Ireland, as well as other countries, shall be given to Christ, and that this implies the exercise of fervent, faithful, persevering prayer, as the means ordained for the end to be gained. God loved the prayers of his people; he also loved the visible union of his people. It was the argument before the world for the divinity of Christ's religion. "That they all might be one," was our Lord's intercessory prayer, "that the world might believe that Christ was sent from God." The meeting was also addressed by the Rev. — Dowling, of the Irish Church, who gave a paraphrase of the 123rd Psalm, and eloquently descanted on the blessedness of brotherly unity in the churches of Christ. A truly hallowed influence pervaded all the utterances of the meeting, and all the assembly felt the presence of the Holy Spirit.

At the evening meeting Mr. Charles Gaussen, Treasurer of the Alliance, presided. Addresses were given and prayers offered by Messrs. Hewson, Harrington, Fletcher, Guard, and Price.

Meetings for supplication were held in the Mission Church, Townsend-street, at four P.M. and seven P.M., by the Rev. Dr. MacCarthy; in St. Nicholas' School-room, by the Rev. H. R. Halahan, D.D.; in St. Matthias', by the Rev. A. Daunt; in the Methodist Church, Stephen's-green, by Rev. J. Donnelly, aided by several laymen; in Blackhall-street Chapel, by the Rev. E. Best; in Sandymount, by Rev. J. Robertson; in Dalkey, by the Rev. T. N. Hull; in Charleston-road, by the Rev. J. Moran; in various Presbyterian and Methodist churches throughout the city, and also in several of the school-rooms connected with the Disestablished Church.

At Dundrum, near Dublin, a meeting was held in the Parochial School-house, under the presidency of Master Brooke, and was conducted by the Rev. Hemyng Stevenson, Dr. Jacob, of London, Rev. Thomas Wallace, Rev. John Lombard, Rev. Dr. Edgar, and Thomas P. Law, Esq.

At Kingston, the Rev. Allen Windle conducted a meeting in the Mariners' Church. In Belfast, Cork, and other large places, numerous congregations earnestly pleaded for a blessing on Ireland. At Durrow, in the Queen's County, through the exertions of that indefatigable friend of Christian evangelization and unity, Mr. David Mercier, a very large meeting assembled in the Parochial School-house, where the Hon. and Rev. W. Wingfield presided, and ministers and laymen of the different denominations assisted.

At Allanagh (Queen's County), the Rev. J. Lancaster, rector, conducted a well-attended meeting.

References to the coming Day of Prayer were made in numerous pulpits on Sunday, the 30th ultimo, and upwards of 4,000 copies of hymns, compiled especially for the services, were issued.

SUBSCRIPTIONS RECEIVED DURING LAST MONTH.

Rev. R. H. Hare, 5s.; Mrs. Clara A. Kirkby, 10s.; Rev. Alfred Howsen, 10s.; John Small, Esq., 1*l.* 1s.; Rev. J. Nowell, 5s.; Belfast subscriptions, per Charles Finlay, Esq., 61*l.* 15s.; Cheltenham subscriptions, per Miss Codd, 7*l.* 14s.; James M'Call, Esq., 1*l.* 1s.; H. J. Ravenshaw, Esq., 1*l.* 1s.; Keswick subscriptions, per Rev. Canon Battersby, 4*l.* 12s. 6d.; Rev. Sir Wm. Tilson Marsh, Bart., 1*l.* 1s.; Major Say, 1*l.*; Francisco Mendez, Esq., 10s.; S. M. Green, Esq., M.P., 10s.: the Earl of Cavan, 1*l.* 1s.; Miss Trauchall, 1*l.*; Rev. H. Sandford, 10s. 6d.; W. A. Wace, Esq., 10s.; Miss Martin, 10s.; Miss Ann M'Leod, 2s. 6d.; Rev. John Mann, 2s. 6d.; F. A. Winser, Esq., 1*l.*; Wm. Bell, Esq., 5s.: Oxfordshire subscriptions, per Rev. Thos. Curme, 15*l.* 15s.; Mrs. Wright, 3*l.*; Ladies' London Committee, per Mrs. Atkinson, 4*l.* 2s.; Mr. Wm. Hamlyn, 2s. 6d.; Rev. Thos. Stokoe, 5s.; J. W. Ozzard, Esq., 10s.; Mrs. E. Bevington, 10s.: Manchester subscriptions, per Wm. Armitage, Esq., 21*l.* 2s 11d.; Southsea subscriptions, per Rev. F. Baldey, 13*l.* 12s. 4d.

BY COLLECTOR.

Lieutenant-Colonel Brooke, 2*l.*; J. Beden, Esq., 10s.; Jas. Duncan, Esq., 1*l.* 1s.; Hon. Wm. Ashley, 1*l.* 1s.; Rev. Dr. Nolan, 5s.; Rev. S. Martin, 5s.; Mr. James Sage, 5s.; Mr. John Stabb, 5s.; Mr. W. Williams, 5s.; James Sperling, Esq., 1*l.* 1s.; J. Cundy, Esq., 1*l.* 1s.; J. W. Jansen, Esq., 1*l.*: J. Rudall, Esq., 1*l.* 1s.; Rev. H. C. Shawe, 10s.; Mr. L. H. Spence, 10s.; Mr. W. Tagg, 10s.; B. Wilcox, Esq., 1*l.* 1s.; Rev. Dr. Stoughton, 10s.; Mrs. Sweetland, 5s.; Rev. Dr. M'All, 5s.; Dr. Garlick, 1*l.* 1s.

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